## INTEREST

OF

REASON in RELIGION;

WITH THE

IMPORT & USE

OF

Scripture - Metaphors;

AND

The Nature of the Union

CHRIST & BELIEVERS;

With Reflections on feveral Late wittings, especially Mr. Sherlocks Discourse concerning the Knowledg of Jesim Christ, &c.) Modestly enquired into and stated.

#### By Robert Fergulon.

Nisi homini Deus placuerit, Deus non erit, homojam Deo propirius esse debebit : Tertull Apol . cap. 54

London Printed for Dorman Newman at the Rings Arms in the Poultrey; and at the Ship and Anchor, at the Bridg-foot on Southwark-side, 1673.

## THOMAS FERRELOW

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have done rouse condition and the

## THOMAS PAPILLON,

Elquire.

-ค่า รา **SIR,** ก็ทุกและของราก

on, to whom I should direct these Discourses, the Obligations I am under to you and your Family, rendring them yours by the Title of a just debt. The Interest you have in me by an Entail of peculiar kindnesses, gives you a right to my Studies & the Fruits of them. The declining the Imputation of Ingratitude is

## The Epifele Dealt andry.

my plea for prefixing your Name to the Papers. And chough the concerning you in their behalf may leem an Injury, yet wor to have done it (my condition in the world allowing me to make no berrer returns) would have been a Crime. You must either be more wary, and have a greater fore fight in dispensing your Fato forgive fuch offences as your fell have made the refules and effects of Duty. O So that were there any lindeceneys in this Ada drefs, yet the Laws of Gratinide do Superfede those of Congruity. But indeed this Dedication is as much yours by the Rules of Pro. portion, as by the Measures of Justice: For as your have few Rivals with respect of the Qualificas tions

## The EpificiPolitatory

enions required in an active Life, of which to forbear to make any discovery of being that which revery one observes, and whichall down Modelly cannot conceal) fo you are endowed with a capal city adapted to the highest cantemplations, Nor is the knowledg of Arifotle's Moods and Figures stogether with fuch Technical Terms as Affectation & Defign, rather than necessity and useful. nels have introduced, needful co sonders person a figjudge of what bis folid and Bational I more bdread being arraigned at the Tribunglof brisk Reason, allisted by Eaith and the Spirit of Life in the New Bitth, than being combated reveniby your Philosophick Hero's withtheir Artificial Premiles and as formal Ergo's. Your accomplish. ments rions

### The Epiftle Dedicatory

ments are not the left commendad ble because you owe them online ly so your felf, the Idea's of wour Mind, and the Exercise of your own Faculties o and not to the Das Chair, and an Apprentice thip under University Readers Though I pay as high a voncration to Academick Learning as any man doth, and judg Philosophy instead of being Prejudicial to Religion, to be very useful both to promote Faith and Obedience in our selves, and to defend the Mysteries of Christianity against the rude affaults of petulant Ada verfaries; yet as things are commonly managed, I must needs fay that it hath often proved a very great Nuisance. Tis through the encumbring our Minds with infignificant Terms and idle Phantalms

## The Brists Dedication!

taling out Virgin Intellects by abfurd Dogm's, that too many inflead of commencing either folid Scholars, bor being prepared to be good and humble Christians, come abroad into the World ; either Disputations Whiflers, or fworn Enemies to E vangelical Grace. Sir, as I know but few that owe their Religion moresto a Rational choyce than you do; fo there are also few that have diffincter Notions of the Reafons why we are not able adequately to conceive the My fle. ries of it; and of the Reafons why we are, nevertheless, to believe thom, And if true Eloquence Be to fpeak pertinently, and to proportion words to things, tis na. tural to you; nor need you address to the most esteemed Mafters

### The Epiftle Dedicator.

of wed relief to learne the wife nabradgena Discourse in the best - Mathody best adapt the Seniments and Words by which you expression, to the Subject of which you Treat in And as you are furnished with more than an ordinary pundence of knowing when so be filent, and wish a baculty to be for when it is better to hold ones peace than to speak of by obliging your felf to fax nothing but what you think, there is a Grace as well as commandingnels accompanies what you lay, and you find others favourable to what you aim at through their being possess that you are byasted by ano defign, but meerly influenced by Love to Truth and Julice. Sir, there is one thing more which I must not omit, as having mainly

## The Belle Dedicatory.

Weontributed to the Infeription for these sheets to you, marnety, char While lich as pretend to be midre "Agacious than others, orwhohave loa midd to pit in archimetorno
whigh differences picch upon this
mast the Medium to fupport their title
ato both, charthey dare double the My flerres of Faith, or professitem-Terves Scepticks in the Effential Doctrines of the Cofpenor, which Habad as any of the former, bereray their profession by an amfaiapple Lafe o you have learned to Unite Obedience to Owhodoxie & to esponse the precepts of the Gos-The Arricles of the Creedy The Deprending here arraigned lye as seriolated your belief as they do to dan weg anordo t impole upon you The paronage of any ching that thwarts

#### The Epistle Dedicatory.

thwarts your perswasion, only I submit to your Judgment when ther I have duely encountred them, and how well I have defended the Truths which they undermine. Nor shall I subjoyn any more, save that I am as much as I can, though not so much as I ought,

touch an distal, hand he

or of car of rule by the spine was spooned

Your most faithful and

Humble Servant,

Robert Ferguson.

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## The Epiffle Dedicatory

thwarts your perfivation confy. It was your perfivation confy. It was a second confidence of the confi

## Truths wigh Tho Tundetmine

# Not thall lubjoyn any more, lave that Road Tompen as I ought,

HE that hath enrolled himself under the Banner of Truth, needs not make any Apology for his coming into the Field, when the Canfe in whose defence and Service be is lifted, calls for his appearance. Who foever confuits either his Name or his Eafe, when an assault is made upon the Christian Faith, deserves the punishment either of a Coward in his Profession, or of a Traitor to it. 'Tis not any Personal provocation, nor any pleasure I take in controversie, but meerly a regard to the Truths of the Gospel, and the Interest of the Souls of men, that hath engaged me in this Undertaking. If there be not strength to be encountered in the Oppositions of our Adversaries, yet there is petulancy. O that ought to be rebuk'd

#### To the Reader

buk'd. Though I cannot bring my felf to believe that Mr. Sherlock deferment Reply, yet I am very well satisfied that the Doctrines which he undermines, de-Servic to be explained & confirmed And os I bave made this my Principal Task, fo I bave only employ'd my felf about those Truth mbich seem to require some further Irradiations of Light than are every where reflected upon them. I have espoused the Quarrel of no Man, unless you will fay that by defending the common Cause of Christians, I bave vindicated those whose chief Crime is their adherence to the Gospel, and their declaring the Mysteries of it inwords which the Holy Ghoft teacheth, comparing spiritual things with spiritual And as I have endeavoured to regulate all my Conceptions by Scripture and Reafon, So mbatever Proposition fall be made appear to lye in a Repugnancy to thefe, I am ready openly to retrack it. If any Shall attaque these Discourfer mithReviling & Reproachful Language, I do declare before-band that I reckon my felf superseded from Replyings I will combat no man at these meapons 3 ner do I think it a reputation any to Rail

#### To be Restart

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How often Bir Sherlock birth Tond trackited himself, and by what falfifications be buth imposed Principles on the Non-conformiffs which they we der beld ; bombe treats the Sacred Writers with as much contempt as he doth T.W. and Burlefques the Scripture de lefs thus others have done Virgils Poems; bom be bath renounced the Doffring of the Church of England, and borrowed bis Glosses on the Bible, is well is bis Dogmatical Notions, from the Socioi-ans; bom Illogical he's mall his deduttions, and flandereth bis Adverfaries by undue Inferences; foould bave been the Theme and Argument of this Preface, and accordingly I had digefted Materials for it; but the Book being swell d to too great a bulk already, and there being others engaged against the Same Author, within whose Province these things must needs bye, as baving undertaken the arraignment of his whole Discourse, I do wave the pra-Secution of them all at this time. And hall detain the Reader no longer, than

#### Tothe Rudden

to tell bim, that fince the Printing off the first Chapter which treats of the Interest of Reason in Religion , there is come to my hands a Treatife of Humane Reason, in which there are many ill things , though , as it often happens, they be well faid, I know not an Opinion more pernicious in its Confequenres, than that Men may be as fale in the Event by embracing Turcilin as Chriftianity, and as secure of happines in their Errours, as others are in the Truths. which they do esponse. Should Persons conspire to overthrow all Revelation. they could not foll upon a Method more likely to effect it, than by endeapearing to per suade the World that there are things equally as strange in the Bible as in the Alcorap. Tis enough that our Rea-Son may serve us (if duely attended to, and pursued) to discern that this or that Religion is false, nor are we therefore to be judged Innocent, because meneylest the Exercise of it in making the Difcovery. No man can embrace a false Religion but by a Criminal Deviation from Reafon, and who will admit one Tranfgression to take Sanduary in another? That whole Treatife proceeds apon a falle

falle Hypothesis; namely, that as mens belief of the Scripture to owing to the conduct of Reason, so they may diabelieve it by the same Guidance. Coprupt Ratiocinations are recommended by the Name of Humane Reason, and being once cloathed with this Livery, every Foolery as well as Abomination appeals to them, if not for its justification, at leaft for its being but a Venial affence. No man ceafeth to be an Offender in Morals, nor doth be therefore deferos pardon, because be bath the concurrence of his judgment in what he does. Though no man can chuse or prosecute what his understanding continues to represent to bim as Evil, yet its failenr in point of duty neither alters the Effential Nature of things, nor makes his condition more Safe for acting under the conduct of it. Some men would have no restraintlaid upon their Understandings, because they mill Submit to none in their lives; and they would have their corrupt Ratiocinations in Dodrinals as Venial, as they feem in reference to Manners to presume the gratifying of their Lufts to be. 'Tis to be bop'd, that for the undeceiving such as are already imbu d with the princi-(b)

#### To the Reader.

Joseph and for the preventine and incompleted and incompleted and incompleted and incompleted and incompleted and incompleted and Odmank and I may that the owner to fay, that the owner would be Responsible to the incomplete in its tendency. Takewell, and the owner and the owner.

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The Inducements upon which some monendeavour to discharge all Disputes in and about Religion. The Grounds of their Quarrelling at Metaphors; with an account of the reasons of my discoursing this Theme.

1. No Forms of speech used by the Hoby Shoft, but what are proportions ed to the end for which they are made use of. The Bible adorned with all sorts of Figurative Expressions. Some funcy more Tropes in the Bible than there are. Mr. Sherlock, among others.

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offers, guilty of this. 2. The Nature of a Metaphor; what Tropes it hath affinity with; the Rules and Lines by which it is distinguished from them. 3. The Reason why God, who doth all things according to infinite fapience, bath fo often adepted Metaphorical Terms to declare himself, and the Things of his Kingdom in and by A.W ben an Expression is to be accounted Metaphorical. 5. How to attain the true conceptions that are lack tup under Metephors. 6. An Enquiry into the use of other common Metaphors, with an account of theirnsefulness, and the Meafures that are to he strenged to in the Vourpation of them. 7. The Non-conformilts injuriously charged for their Usage of Metaphors ; the Contempt thrown upon them falls often with the Same meight upon the Holy Ghoft. Nane fo Guilty of turning Religion into Allegories 

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meshod solt on trodicated has regros of a Metrologe 8. Kereles allemnofined affinity with the Kules and Lines by which it is different form them.

3. The Realon who Cod, who doth allithings silved to noint saft for ence, bath is of things ted Metaphori-

He Concernment of the Church of England, in reference to fome Discourses lately Publified on this (ubject : i. What feems moft ef petially to have influenced Mr. Sherlock to depart from the Doctrine of the Carbolick Church in this matter. 2. The Docurne of the Nonconfor mifts not fram a to befriend men in a course of Ungodlines. Mr. Shers locks a 3. 4. The Nation of Union in General flated, with an account of the arduoufness of refolving the Nature of Common Unions. 5. The the Perfor of Christipat Believers are nited to. E. The Union we are enquiring

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quiring after, confifts not in the Specifical Oneness which is betwixt Christ and us, through his having assumed Humane Nature. 7. Nor doth it confift in any mixture of his Bodily Substance with ours through a Carnal feeding on him. 8. A personal Union disclaym'd. 9. Not moerly a Legal Union; and yet a Legal Union between Christ and those given to him of God, justified. 10. Tis not barely a Love-Union, 11. Christians not United to Christ by means of a previous Union with the Church. 12. What ever it be, 'tis more than a Political Union, 13. An Intelligible Notion of it assigned, and the whole fbut up.



### CHAP. Y.

Of the Interest and Use of Reason in

## RELIGION:

#### sect. T.

such a word

He Interest which all Christians have in the Truths of the Gospel, doth sufficiently Authorize a Concerneducts in every Believer, that they be neither directly Invaded, nor see

cretly Supplanted. And the more Important the Doctrines are either in themfelves, or with Respect to their Influence on the Hopes and Comforts of such as Believe and Profess Christianity the less B Charges

chargeable as Importune is he, who Engageth either in the Explication or Defence of them. Besides the Name of William Sherlock, and the Quality of Rector of St. George Buttolph- Lane, London, which the Author Characters himfelf by: I understand nothing of the Person whose Writings I am now to Incounter; and I wish for his own sake, as well as the Truths, that I had no further Occasion of knowing him than as his Interest lies in the Church of England. But having vouchsafed the World a further Discovery and Manisestation of himself, by a Stated Opposition of the Immediate Union of Believers to Christ, and their being justified by the Imputation of his Righteousness; Truths wherein the whole of our Concernment and Expediation confifts: He must not Resent it Amis, if while we are Examining what he would Obtrude upon us in these and some other things; we Regulate our Conceptions of him, in relation to what he Intimates to us of his Principles in those Matters.

The Prefixed Imprimatur of Doctor Parker, would tempt one to Suspect, that all this is done, not only under the Connivance

nivance, but with the Approbation of more than we are aware of. I confess Men are filled with Surprizal and Amazement, that it should be fo; confidering the Manifest Repugnance of our Authors Principles, not only to the Opinions of private Doctors of the Church of England, but the Declared Articles of the said Church. Though it be Unjust to Ascribe the Sentiments of every private Writer to the Society whereof he is a Member; yet when Errors are Vented under Allowance, others besides the Authors become Accountable for them. The Quality of the Licenser, and the Relation he stands in to a greater Person, in whose Behalf in all these things he is Reputed to Act, would feem to Plead that the Fame and Dignity of the Church of England, as well as the Interest of Truth, bespeaks some Vindication from her Ecclefiaftical Rulers, or Dignified Members in these Matters. Or it is easie to be imagined who will Suffer under the Imputation and Dishonour of them. mean time, a fober Inquiry into, and Disquisition of these Points, may, I hope, be purfued without Offence to any; especially being managed without passionare

nate Heats, or Invidious Reflections. Invectives and Satirs do not only disparage Religion in general, but betray the Cause in whose Behalf they are used: Nor are they Adapted to profelyte any, but such who have forfeited the Use of their Judgments, and Refigned themselves to the Conduct of Impudence, Noise, and Clamour. For my felf, I profess, such an Aversation to the Method some of our Modern Writers take in Treating their Adversaries, that I shall not so much as infinuate Suspicions, or raise Misprisions of the Tendency of the Notions here contended against, further than the Un. folding and Pursuing them to their Springs necessitates me : And if thereby any who wear the Livery of the Church of England, shall be found to do the Work of the Assembly at Cracovia I cannot help it, unless I should betray the Cause I am pleading for. Yet I do hereby no ways intend to Lift even those among them whose Principles they have imbib'd: Remembring what one said of the Milesians, that, may be they were no Fools, though they did the same things which Fools are wont to do. However, is fit to be declared upon whose Foundations

dations they Build, and with whose Buttreffes they support their Fabrick; and withall, that it falls too evidently under the Prospect of every discerning Person, who are like to Reap the Harvest of these kind of Sowings. Now though I might be thought sufficiently to acquit my self by continuing on the Defensive, and only examining the Reasons which have swayed Mr. Sherlock, to depart from the Common Judgments of other Men; and though this would be the easiest Undertaking, and in the Judgment of every indifferent Person, enough both to Undeceive such as are already Missed, and to pre-arm others against the Danger; yet Designing the same universal Usefulness to the Reader, as if I were not confined to Reply to anothers Book; I shall (together with an Answer to my Adversaries Exceptions) endeavour to State and Establish the Doct ines in whose Defence I appear, and withal Attaque him in the Opinions he Erects against them.

Nor am I without Hope, that I shall find the Generality of those who are stilled Conformists, as well as those who are termed Non-Conformists (notwithstanding their Disciplinary Controversies)

B 3

Candid

Candid and Favourable. The things here contended for, are the Joynt-Concernment of both; and the Opinions opposed, are inconsistent with, and Destructive to the Hitherto Received Doctrine of that Party, as well as this. If I receive no other Fruit of this Interposure, but the Awakening others to more Matur'd Productions, I shall not Repent my Labour; the putting a Common Adversary to a stand till greater Forces Rally, being of some account, though the Victory be Reapt by other Hands.

sect. 2. As to the Method here obferved; 'tis such as I judge Rational, being not only Adapted to the Discovery and Vindication of Truth, the Unmasking and Conviction of Errour; but accommodated to the Instruction and Benefit of the Reader, which would be greatly obstructed by following our Author, Kara nodas. Nor is it needful in a way of fevere Disquisition, to pursue every Inconsiderable passage in his Book, of how bad Aspect soever it be; for if his Principal Notions be overthrown, and if the Pillars upon which the Mayn of his Fabrick bears be Under-min'd; to follow the the **Quest** and Chase of every Expression in Reslections and Digressions, would be of little Use, unless to Swell this Discourse, and Enhance the Price of it.

The only thing I am aware of lyable to Exception, as seeming to have no Relation to the Theme here undertaken; is, that which follows in the present Chapter, concerning The Interest of Reason in matters of Religion. Now though the Usefulness of such an Essay will be a sufficient Apology with the Candid and Ingenuous; yet I have two things else to justifie it by, should any prove severe and morose.

1. I find a People ( so far as I know ) Innocent of all Undue Reflections upon Reason, publickly Arraigned of having rais'd a Cry against it, as the great Enemy of Free-Grace and Faith, and

zealously endeavouring to run it down, under the mis-applied Names of Vain Philosophy, Carnal Reason, and the Wisdom of this World. And that here the Enemies of Dio-

Glanvil in his Recommendation of Reason in the Affairs of Religion, subjoyned to his Phil-sophia Pia, P. 150.

cesan-Government of the Church began,
B 4 upon

upon this they insisted still; and filled their Books, and Pulpits, and private Corners with these Cantings: That this is now their Engine to overthrow all Sober Principles and Establishments; that with this the People were Infatuated, and Credit was reconciled to Gibberish and Folly, Enthusiasms and vain Impulses, (Idem, ibid. p. 230.) That this is the Food of Conventicles to this day; the Root of the Matter, and the Burthen of their Preachments. That under pretence of Reasons being contrary to Religion, Men have been prepared to Swallow any thing but what is Sober, and to make everything that is Absurd a Mystery; and that the Non-conformists (for 'tis those he there Impeacheth) by the Disparagement of Reason, have made Religion a Medley of Phantastick Trash, Spiritualiz'd into a heap of Vapours, and formed into a Castle of Clouds, and expos'd to every wind of Humour and Imagination. (Idem, ibid. p. 224.) And as another is pleas'd to charge them, That a thwacking Contradiction can neither Stagger nor Aftonish them; but that they will stand their Ground against all the Dint of Arguments: and by the Affiftance of the Spirit of God, maintain Conclusions in Definice

to their Premises: That say what you will. prove what you can, demonstrate the incoherence of their Notions, and the Wildnels of their Conceits, they will Foil all your Wit and Carnal Reason with a Caution 4gainst vain Philosophy and Humane Learning, and a Disdainful Reflection against the Natural Mans

Ignorance in the things of the Spirit. And that they become acquainted with the Workings of the Spi-

Def. and Contin. of the Eccleliaft. Policy P.119.120.

rit, because they are not

capable of Understanding the Methods of Reason, and Laws of Argumentation. Is it not now necessary, that we should Vindicate our selves from these Aspersions, and endeavour to give a Stop to those Groundless and Unjust Clamours; at least, to make appear that the whole Party ought not to be Traduced, because of the Extravagancies of a few? And were there nothing else in it, this alone is enough to justifie the Expediency, as well as the Seasonableness, of Unfolding the whole Concernment of Reason in Religion. But,

Secondly, I find that the chief Topicks, by which our Modern Writers Accost whatsoever they dislike, is either a presended repugnancy in the things themselves to Reason; or at least that they

are things unintelligible.

As to the first. We are told that Calvin and his followers obtrude pure non-Cenfe and contradictions blasphemies upon our belief, with as much Rigour and boisterous zeal as the most indispensable truths of the Gospel. And an instance is given, by alledging that there is required as confident

an affent to the black do-Etrine of irrespective Re-

Def. & Contin. of the Ecclesiast. Pol. p. 665.

probation, as to our Saviours Death and Resurre-Gion. And that it is made

as necessary a point of Faith, to believe that the Almighty thrust innumerable Myriads of Souls into being, only to sport himself in their endless and unspeakable Tortures; as that he sent his own Son into the World to die for the Kedemption of Mankind; Or as another

. represents it , That God

Serm. before the Ld. Mayor, on 2 Thef. 3. 2. p. 32.

Mr. Lamb's fo decreed some to eternal ruine, that he made himself the Author both of their fin and Destruction. Were this a true account of the

doctrine

doctrine of their adversaries in the matter of Reprobation; I should not only pardon, but commend their zeal in opposing But they are so far from doing either Calvin or his followers justice in the declaration they make of his and their opinion, that they betray either wonderfull ignorance in the writings of those authors, or a very bad Conscience in reporting them. Suppose that Calvin and his followers, mean generally no more by Reprobation, but the negation of Election, or a purpose of Soveraignty backt with justice of leaving a certain number of the lapfed Sons of Adam in their fallen state : I would fain know what in all this interferes with principles of Reason; or what attribute of God militates against it. To leave persons in a condition into which they were willfully brought by the Protoplast, without Gods withdrawing of any aid from him necessary to have prevented it, or having any other accession to it, fave his not hindering it; is not of difficult Reconciliation to Reason, as neither reflecting upon the divine Justice nor Goodness, and is very suitable to Soveraignty, which at least implies God so far mafter of his own Grace, that he is Debtor

Debtor to no finner for the Communication of it. Yea, should we besides a Negation of Grace to fallen man, Include in our Idea of Reprobation, a purpose in God, (partly with regard to Corruption arisen in us through the destitution of the divine Image, partly with regard to those fins which will infallibly, but still upon the election of the creature ensue) not to entertain such Creatures in the arms of his Love, but to adjudge them to the punishment deserved. I know nothing in it, that thwarts the Rational nature of Man, or grates upon the perfections of God. And as I take this to be a truer draught of the doctrine of Reprobation as defended both by Calvin and his followers, than the Scheme prefented us by Dr. Parker and Mr. Lamb: So I know no confiderable exception that it is liable to, except that it doth not serve the design of charging the Nonconformifts for obtruding contradictions upon the World, so well, as the other I might also add that Gods Eternal purpose of Glorifying his Soveraignty in way of mercy upon a certain number of the defiled Guilty fons of Adam, in decreeing to give them Grace and Glory,

Glory, without respect to foreseen Faich or good works, as the cause, motive or inducement of his Decree; though in the execution of it he as well defigns Faith and Obedience, being made the Qualifications of Life, as that they shall precede our being Crown'd with Bleffedness; is traduced by not a few of our modern Divines as repugnant to Reafon. But when they should demonstrate it to be for they betake themselves to mif-representing their Adversaries. Some of them alledge us affirming God to make Heaven our Fate, not our Recompence: and Blis our destiny, not our Reward. Others report us afferting a Predestination to the end without regard to the means; And that being Elected, we may indulge our felves in a course of fin. for nothing shall obstruct our Felicity. There is no opinion fo innocent which these men will not substitute a perverse Gloss upon; nor any Do-Arines so far from being either absur'd or blasphemous, but they will improve them till they become fo. I reckon that ignorance of Books, together with an unhappy education, hath led many to undue thoughts of the fentiments of their

their Brethren: But that some are influenced to these finistrous representations by worse causes, I fear there is too much ground to suspect. However, fould any of our opinions either concerning the subjects before mentioned, or any other, be found to involve any thing in them reflexive on the Holiness and Goodness of God, or to draw along with them consequences repugnant to principles of Reason, I dare say it is to be ascribed to our ignorance, and not to our Design. And the evincing of this was one main thing which influenced me to the writing of this Exercitation. Whatever can be made appear to lie in a contradiction to Reason, we profess out felves ready to disclaim ir. But we are apt to believe that a great deal which only croffeth some false and lubricous Principles that Dogmatists have baptized with that Name, falls under the imputation of disagreement with Reason. The repugnancy to Reason fastned upon some Teners, is rather the refult of Ignorance, prepossession, and sometimes Lust; than their contrariety to universal Reason, or any genuine Maximes of it.

And as diverse Doctrines which men

of late are come to be in a diflike of (for from the beginning of the English Reformation it was not fo) are endeavoured to be discredited upon a pretended inconfistency that is in them to Reason: So there are fome others which are attempted to be run down, because supposed unintelligible. And a loud cry is raifed against whole societies of Men, as if they never imagine themselves Christians, till they have transubstantiated the common Creeds, into unaccountable and inexplicable Problems and never believe them elves to be good men, till they have Mr. Lamb's brought their Bodies and Serm. p. 38. Minds into that Fame. that they can with eafe be ecstatical in all their devotions & expressions of Religion, and that they do therefore disbelieve propofitions because they may be under flood. Or as another chargeth them Mr. Glanvil. with holding things then ubi fupra, p. fit to be believed, when they are impossible to be proved or understood. It hath been hitherto judged that the incomprehensibleness of a Doctrine through the Sublimity and extension of its object, is no

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just Bar to the Truth of it. Nor can'I but wonder that any who have fludied the weakness of their discursive Capacity, the feebleness of intellectual Light. how foon it is dazled with too bright a splendor, the confinement and boundaries our understandings are subject to; together with the Majesty of Gospel Truth, the immensity of the objects of the Christian Faith. should think the arduousnessof framing distinct and adequate conceptions of them, a sufficient ground for their being renounced and disclaimed. And yet this seems to be the Standard that some men regulate their belief by: And if I mistake not, had no small influence on M. Sherlock in the carrying him off from the received opinion of the immediate Union of Beleivers to Christ. For as himself informs us; any other Union fave a political, is a Riddle and Mystery which no body can understand, the perfect knowledge of which must be reserved for the next world, or the coming of Elias, p. 194. And that who foever afferteth any other Union, doth make it more than a my fical Union, that is an unintelligible union, p. 197. That the Immediate union

mong things Unintelligible, p. 147. And to do him Right, as he describes it, it is so, but I hope to make it appear, ere we have done, that he both injure's the Truth, and those whom he there personates in his account of it: However, it is mainly because of the Unintelligibleness of an immediate Union, that it is disclaym'd. For, as the same Person tells us, He cannot understand how our Union to Christ, can be an Argument to unity and concord among our selves, if we are united immediately to the person of Christ, without being first united to his Church, p. 1524.

We shall enquire hereaster whether our Author hath in this point justly enter'd his charge or not. But because we can neither distinctly understand what it is to be above the grasp and fathom of Reason, nor duly judg of Objects that are so, nor arrive at any solid resolution how we are to demean our selves towards Doctrines of such a Genius and Complexion, without enquiring into the whole use and concernment of Reason in matters of Religion; I have therefore upon this account as well as the former, undertaken

this disquisition.

6. 3. In the pursuing this great Enquiry; we are first to fix and settle the sense and meaning of the Terms. The neglect of this would expose us to confusion and impertinent wrangling in all that we are to fay. Reason then is first taken properly for the faculty of Reason, or the Soul as it falls under the denomination of Mind and Understanding; And in this acceptation it may be confidered either as it ought to be, and originally was; or as it exists subjectively in us, weakned, darkned and rainted by the Fall. The rational Faculty as it exists in us fince the ingress of fin, differs much from what it was in its primitive Creation. It was then like the Sun in his Meridian exaltation, when without the interpolure of a cloud to envelope and obscure it. Knowledge then inhabited our minds in no less plenty than light doth the universal Luminary. fides what the Soul consider'd in it self as it came out of the hands of God under the stamp and impress of his Image lay's claim to; it was wonderfully advantaged by a delicate and apt disposure of bodily Organs, and due proportion and temperament of the Animal Spirits, as well as by an excellent Harmony that appeared in

in all the parts of the vilible Creation? There was no jarring in our Humors, no blemish in our material Organs, no defect in our vehicular Spirits, no obstruction in their meatus or passages, no disorder in the world nor fallacious medium in the Universe, till the Fall caused them. But alass! Now, the mind is not only weakned and rendred groveling by the loss of its primitive Sanctity and Rectitude; but is infected with Lufts, biaffed by Paffions, brib'd by the sensual Appetites, clogg'd and hindred by the diftemperature of indisposed Organs; not to mention the prepossessions and anticipations of Infancy, the prejudices of Education, with the deceits and impositions we are liable to. by the delusion of external Objects; for fuch the World is filled with, fince diforder and confusion arrested it. However, Reason considered thus, namely as denoting the rational Faculty though even corrupted by the Fall, is Firft, That which disposeth and adapteth us for converse with objects of Revelation. As the Light of the Sun had been useless to us, had we not enjoy'd an Organ fuited to receive the impression of its Beams; fo all supernatural Revelation had been both im-C 2

impertinent and superfluous, were we not endow'd with Faculties fitted to converse with it. God in all his Transactions with us, supposeth us Rational; and, he is a degree worse than an Enthusiast, who affirm's that the way to be a Christian, is, first to be a Brute. Revelation doth not cassate the use of our Intellectual Powers, but supposeth them; and by enriching them with discoveries which they could not by their own fearch have arrived at, it perfects them; and they plainly acquiesce that these are the things they fought for, but could not find. There neither is nor can be any thing in Divine Revelation, that overthrow's the rational Faculty, or croffeth it in its Regular and Due Exercise. There is a Spirit in Man; And the inspiration of the Almighty giveth them understanding, Job, 32. 8. For, as Auftin faith, Poffe recipere fidem eft Natura; licet actu credere sit Gratia. De pradest. Sanct. cap. 5. Both external Revelation, and internal Illumination presuppose us to be Rational; and through the want of a Faculty that is fo. Brutes are incapable both of the one and the other. Secondly. Reason taken for the intellectual Faculty, or the Principle of

Apprehension, Judgment and Ratiocination, is both the instrument whereby we certainly difcern the grounds and morives of Faith; and the vital Principle of the Act itself. Faith is not only an Elicit act of our minds, but besides, there can be no act of Faith without a previous exercise of our Intellects about the things to be believed. Faith being nothing but an unwavering affent to some Doctrine upon the account of a divine Testimony, our Reason must be antecedently perswaded that the Testimony is Divine, before it can affent to the Doctrine upon the Authority and Veracity of the Revealer. Though in many things we can give no Reason for what is believed, distinct from Divine Testimony; yet we ought to be always able to give a Reason for the Authentickness, and the Divinity of the Testimony. For, as Austin faith, Quod intelligimus aliquid, rationi debemus; quod autem credimus, auctoritati, Lib. de utilit, Credendi, cap. XI. The Authority of God in the Scripture is the formal reason of Affent to fuch and fuch Doctrines, but it is by the means and exercise of our intellectual Faculties that we come to understand such a Declaration to proceed C 3

from God: and that thefe things are the fense of such and such Propositions. Thus the Under standing of Man is the Candle of the Lord, resolving us in the Authentickness and Sense of Revelation; though Faith be built upon the Credit only of the Revealer. To this purpose is that

In Orat. mede un deir and

of Maximus, Austino yearen . מבושאו בי או שופסוב ; אמדמאנולט 2: won , Tober of vn'aisk; Should yeapar Inter. I neglet the Scripture, Whence hould I have Know-

ledge? Should I relinquish Reason, How Should I have Faith?

Secondly, Reason is taken Metonymically for common Maxims, or principles whose Truth is inviolable. And these are. (1.) Such as be so connate to Sense and Reason; that upon their bare Reprefentation they are universally affented to. These Principles are not borrowed from Reason as their first Spring and Original, but having their Root in the nature of God, and Effences of Things, are only discerned by the Rational mind and Intellect. I do not fay that we are brought forth with a List and Scroll of Axioms formally Imprinted upon our Faculties; ber I fay that we are furnished with such Powers, upon the first Exercise of which about fuch things without any Harangues of Discourse, or previous Ratiocinations, we cannot without doing Violence to our Rational Nature, but pay them an Affent. Those Truths whether Logical, Moral, Physical, or Mathematical; Whether General ( because of their Universal Influence upon all Disciplines) or Particular ( from their being confined in their Use to some one Science ) are justly stiled Natural, being Founded in the Nature of God, the Effences of things, and the intrinsecal Rectitude of the Rational Faculty. These are the Foundations and Measures of all Science, Knowledge, and Discourse; being in themselves certain and incontestable. Nor is there any other proof to be Assigned of them besides their Consonancy to the Rational Faculty, to which they are centrally co-united. And forafmuch as all men partake of the same Reasonable Nature, the certainty of these Principles is Universal. What is disconvenient to the Essential Nature of one Man being so to the Nature of another; nor is it possible to dissent from them, without doing Contempt to our Faculties. Of this fort are thefe; That

be: That every Effect supposeth it's cause; and many such like. Nor doth Theology borrow these from Philosophy, but they are pre-supposed to both, and Science as well as Faith builds upon them. 2 dly. There are others whose Truth and Certainty are not understood; nor do they win our Affent upon their first and naked Representation; but they are discovered by a Chain of Ratiocinations, and their Verity established by a Harangue of Inductions. These are stiled Acquired Principles, being by an Industrious Exercise of the Discursive Faculty, raised, and superstructed upon the former. Nor are they less True than the other, though more Remote from the first View of our Understandings. Whatsoever is rightly deduced from Unquestionable Premiffes, hath the same itamp of Truth upon it, that the Principles have from which it is inferred. Where there is a just Connexion between Conclusions and Principles; the latter cannot be denied without questioning the former, from which they are fetch't. The Deduction of these by regular Trayns of Argumentation, is the work of a Philosopher; and these being SystemaSystematically digested, constitute Philosophy. So far then as Philosophy includes only Conclusions duly inferred from Unquestionable Principles, so far there is not only a Friendly Alliance between it and Divinity, but a wonderful Subserviency in it to Faith. Nor is any thing true in Philosophy that is not fo in Theology. For, as Aristotle sayes, δει παν το αληθές αυτο δμολογερον ε ινας navins. What loever is true must be Confentaneous to all that is fo. lib. 1. Prior. Analyt. cap. 32. And as he adds elfe-Where, To ante vaila ourases ra umagyorla. All Truth is consentient to Truth, lib. 1. Ethic. cap. 8. What our Souls in the Regular Exercise of Reason instruct us in, is as much the Voyce of God to us, as any Revelation he vouchsafeth us in the Bible. Nor can we Impeach the Genuine Issues of Reason, without Reflection upon God who hath Endowed us with a Faculty neceffarily swaying us to those Determinati-The Connexion of one thing with another, together with their mutual Dependencies, ariseth not from the Arbitrarious Appointment, and Defignation of Men; but is involved in the Essences of Beings, and Results from the Habitudes which

which the Soveraign Author hath link's them in one to another. Ipla veritas Cannexionum, non instituta sed animadversa eft ab bominibus & notata, ut cam possint vel discere, vel docere. Nam est in rerum ratione perpetua & divinitus instituta. August. lib. 2. De Doctr. Christ. cap. 31. Might we not upon Proleptical Principles which are affented to as foon as the Terms are understood, superstruct innumerable others; There were no Room left for Meditation, Study, Ratiocination, and Dif-All our Knowledge would be either Intelligence instead of Science, or else we must in all things, save a few Self-Evidents, introduce and Establish Scepticism. Were there no secondary Principles, which when once deduced from self-evident Maxims, we may with fafety rely on; we must either deny that there are any Habitudes, Relations, Dependencies, or Oppositions betwixt one thing and an other; or we must affirm the rational Faculty to be in it's Natural Exercises universally Fallacious. The indiffoluble Connexion that is betwixt one thing and another, transferrs the Denomination of Truth

to the Acts of our Mind stiled Judgments, and the Declarations of these Acts to others called Enunciations ; whenfor ever we Judge and Pronounce of things as they really are. For, as the Philosopher faves, To yag to πράγμα dires, i μι stras τέτω κ à son G annis, i Leudis et par signifat. I readily grant, that partly through the Weaknels and Darknels which have arrested our Understandings; partly through the Nature; Quality, Extent, and Arduoufness of Objects, and our Inadequate Conceptions of them; partly through Prepossessions, Prejudices, and the Bias of Lufts, and Paffions that we are fubject to; partly through Supineness, Sloth. and Inadvertency, we do often prevaricate in making Deductions and Inferences from felf-evident, and univerfal Maxims, and thereupon establish Mistaken and Erroneous Consequences, as Principles of Truth and Reason. But then this is the Fault of Philosophers, not of Philosophy; or of Philosophy in the Concrete, as Existing in this or that Perfon, not in the Abstract, as involving fuch a Mischief in it's Nature and Idea. Our intellectual Faculties being vitiated & tinctur'd with Luft, enthralled by Prejudices. HO.

dices, darkned by Passions, engaged by vain and corrupt Interests, distorted by Pride and Self-Love, and fastned to Earthly Images, do often impose upon us, and lead us to obtrude upon others. abfurd Axoms for Undoubted and Incontestable Principles of Reason. this vid ? royespie, Adulterate Reason , which we charge, for being Unfriendly to Religion. And that it is not without Grounds, shall be afterwards evinced : For I doubt not but that I shall make it appear, that the most malignant Herefies which have Infected the Church, had their Foundation in Vulgar, and received Axioms of Philosophy. Whoever will trace the Errors which have Invaded Divinity to their Source, must resolve them into abfurd Maxims of Philosophy, as their Chief Seminary. Herein we intend not to offer any Disparagement to Reason, but rather to pay it our Utmost respect, by rescuing it from being accountable for . every vain Imagination, and false Consequence, which are super-scribed with the Venerable Name of Principles of Reason.

<sup>5.4.</sup> Having setled the Notion of Rea-

fon, we are next to fix the meaning of Religion. And this is the more needfull in that men have always had the art of Baptizing their weaknesses, fooleries, yea blasphemies with the sacred name of Mysteries of Faith; and afterwards defending them from the affaults of Reason, by faving, They are Mysteries against which Reason is not to be hearkned to. matters of Religion, then, we mean in general as well the Agenda as the Credende of it: What we are to perform as well as what we are to believe what relates to Obedience as well as what relates to Faith. Now the rule, measure and standard of both is the Revelation of God in the Scripture. The Bible is now the only perfect Code and Register of natural Religion, as well as the only Systeme of supernatural. Those very Articles of Belief, and Duties of obedience which were formerly Natural with respect to their manner of promulgation, are now in the Declaration of them also Supernatural. The Scripture is the only Canon of Faith and Rule of Practice. So the Apostle stile's it in more than one place, Phil. 3. 16. Nevertheless whereto we have already attained, To avia suxeir narbit, let us malk

walk by the fame Rule. As if he had faid. what eyer diffentions there be amongst as in leffer things; let us orderly regulare out life and course (for that is the import of suxin) according to the Canon of the Gofpel. And in the same sense, Gal. 6. 16. as many as To κανόνι τέτω σοιχήσεσι walk according to this Rule, peace be on them, &c. The Apostle, having to do with such as introduced eregor i and day yexrer an other Gofpel, Gal. r. 6,7. for their conviction and plainer refutation, he gives us a brief epitomy and fummary both of the Law and Gospel, and at last shots up the whole debate with this, that whoever walks according to this Canon or Rule, peace shall be on him. Kay in fignifies originally either a Reed made into an infirmment wherewith they measured buildings, or the limits and bounds of land: or a fmall Line which Architects square out their work by, that all the parts of it may bear a just symmetry & proportion one to another; and from this properuse of it, it is Metaphorically transferred to fignifie any kind of Rule. Thus Aristotle useth it. 76 dot i auf i naunixon y everonous, nellis yap a upoliv o navely; By that which is right we know both its felf, and that which is crooked: for the Canon is the judg

of both. And thus Kavorisevous aragicara & pelpoy asud door Canon is a law that cannot err, and an infallible measure. Phavorin. Or xarair fignifies that which is over scales, commonly called the Tongue of the Balance, which is the director whereby whatfoever is put into the Scales is tryed, and hath its just weight adjudged. So the scholiaft upon Aristophanes In Ran. tells us that ravor is that Which is inavoris rourains, 2

sis ironfa railno ayor over the Scales & which brings them to equality. This Original fignification of the word also, hath given rife to its Metaphorical use of denoting any rule or measure, by which either Doctrines or Practices are tried and adjusted. And thus the Scripture is the true and only perfect rule of all matters of Religion. augices (Lyor anartor & grajum zina

von the exact balance and Rule or Canon of all Chryfolt in 2.ad Truths. The nardy risa-Andelas autoris Rule of immutable and unsbaken

Cor. cap. 6. Iren. lib. 4. cap

Truth. Austin improveth this Notion of xara excellently) De baptism. cont. Donat. lib. 2 cap 6.) Let us not, (fay's he, bring our deceitful balances, where we weigh what

would, and do as we would, faying according to our fancy, Behold this is heavy, or behold this is light: but let us bring the Divine Balances of the Scriptures; and weigh things, or rather not weigh them, but learn and take notice what the Lord himself hath weighed. I rather chase to fix the import of Religion thus by its reference to its Rule, than by an enumeration of particulars. First, that it may appear that whatever be the concernment of Reason in Religion, yet it is not to invent or introduce any new Doctrine; nor to propose or in-Stitute any new Media of Worship, nor to obtrude and force upon us any new moral Duty. Nothing Magisterial dothhere belong to it, its highest preferment is to minister. Secondly, Because there is nothing in the Scripture but what we are under the Sanction of, and, as it is occafionally made known, we are to pay a rational subjection to it. Though every thing in the Bible be not alike Necessary, yet every thing in it is alike True, and our concernment lie's more or less in it, There is no other Rule by which we are to be regulated in matters of Religion but the Bible, and therfore the import and meaning of those Terms can be no otherways

wayes decided but by their habitude to their measure. For this end did God give forth the Scripture that it might be the foundation and standard of Religion, and thence therefore are we to learn its Laws and constitutions. The instructing mankind in whatsoever is necessary to his present or future Happiness, was the design of God in his vouchsafeing the World a supernatural Revelation, and foreseeing all things that are necessary to such an End, the respect and veneration which we pay to his Sapience & Goodness oblige us to believe that he hath adapted and proportion'd the means thereunto. Now the Doctrines of the Bible are of two forts: 1. Such as besides their being made known by revelation and believed on the account of Divine Testimony, have also a foundation in the light of Nature, and there are natural Mediums by which they may be provid. These are commonly called Mixt, but I think amis, feeing they are not made up of diffimilar parts, nor have they objects complicated of different natures; are only discovered by different Lights, proved by different Media, and affented to as well upon Motives of Reason as Divine Authority,

of this kind are the Being and Attributes of God, the Immortality of the Soul, the certainty of Providence, the Existence of a Future State, and Moral Good and E-2 dly. Such as have no Foundation at all in Nature, by which they could have been found out, or known; but we are folely indebted to Supernatural Revelation for the Discovery of them. Their Objects having their Source and Rise only from the Will of God, a Supernatural Revelation was absolutely expedient to promulge them. And these also are of two Sorts. (1.) There are some Do-Cirines which though our Understandings by Natural Mediums could never have discovered; yet being once revealed, our Minds can by Arguments drawn from Reason, facilitate the Apprehension of them, and confirm it self in their Belief. Of this kind are the Resurrection of the Body, and Satisfaction to Divine Justice, in order to the Exercising of Forgiveness to penitent Sinners. (2.) There are others which as Reason could never have discovered, so when revealed, it can neither comprehend them, nor produce any Medium in Nature, by which either the Existence of their Objects can be Demonstrated.

monstrated, or their Truth Illustrated. Of this kind are the Doctrines of the Trinity,

and the Incarnation of the Son of God. I know that there are many Divines, who though they confess that the Doctrine of the

Mornaus. Keckerman; Claubergius, Bisterfield,&C.

Trinity could never at first have been discovered by Reason, yet being once Revealed, they contend that Reason cannot only Illustrate, but Demonstrate it. But upon the best Inquiry into their Arguments, I find most of them palpably Fallacious 3 and others of them fo Disproportionate to what they are brought, that they do not so much as afford some faint Adumbrations of it. I readily grant that this and the other Mystery are by a clear and necessary Connexion united with other Doctrines of Faith, which Reason enlightned by Revelation, can give a rational Account of. For the Mystery of the Trinity hath a necessary Connexion with the Work of our Redemption, by the Incarnation of the Son of God; and the Work of our Redemption by the Incarnation of an infinite Person, but the like Connexion with the necessity of fat's fying Divine Justice, in o der to the Dif-

penfing of Pardon to repenting Offenders. and the necessity of satisfying Divine Justice for the End aforesaid, hath a necessary Connexion with the Doctrine of the Corruption of Mankind; and the Corruption of Humane Nature is both fully confessed, and can be demonstrated by Reason. Thus though all the Objects of Faith have not an immediate Correspondence with the Objects of Reason; yet these very Do-Arines of Faith which lye remotest from the Territories of Reason, and seem to have least Affinity with its Light, are necessarily, and clearly connected with those other Principles of Faith, which when once discovered, Reason both approves of, and can rationally confirm it felfin. As two Neighbouring Kingdoms are joyned together, though some of their Provinces touch not one another: So by those Objects of Faith which have a clear Connexion with Objects of Reason, there is a mediate Connexion between Reason and those Objects of Faith that lye farther off. I need not add that the most Mysterious Doctrines of Religion are necessarily connected with the Belief of the Bibles, being the Word of God; and that is a Truth which

which Reason is so far from rejecting, that it can demonstrate it.

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6.5 Having fetled the meaning of the Terms, namely, what we understand both by Reason and Religion. We are next particularly to enquire of what Significancy and Use Reason is in Religion; that so we may give to Reason the things that are Reasons, and yet reserve to Faith the things that are Faiths. And whereas we have faid, that there are some Principles of Religion, which besides the Evidence that they have in Revelation, have Foundation also in the Light of Nature, it may be easily apprehended, that more is to be allowed to Reason in and about those, than about these the Knowledge of which we are Debters only to Revela. tion for. As to the Latter, Reason, acquits it self in all that belongs to it, by considering what Doctrines are revealed to us in the Scriptures, and deduceing Confequences, which by clear Connexions, proceed from them; leaving Faith to affent to them upon the Authority and Veracity of the Revealer. But as to the former, Keason doth not sufficiently difcharge it felf by discovering that they are

Revealed; and thereupon committing it to Faith to Embrace them upon Divine Testimony: But it ought further to enquire what Inducements and Media there are in the Light of Nature, by which they may be also Known and Demonstra-And as this is to be allowed to Reafon in all Matters of Religion, which have Foundation in Natural Light; so especially in and about such Principles of it as are necessarily pre-supposed to Faith; of which kind are the Being of God, and the Divinity of the Scripture. Though all our Religion be in an eminent Manner, built upon the Divinity of the Scriptures, and some parts of it know no other Foundation but the Bible; and accordingly among fuch as own that Book for the Word of God, We need no other Bottome to Erect our Faith upon, nor any other Meafure to regulate our Debates, and to determine our Controversies by; vet when the Divinity of the Scripture it self is conrended about, it is neither a just nor a rational Way of Procedure, barely to affirm that 'tis Divine, but we are to prove that it is fo. If we will not believe the Alchoran, to proceed by Inspiration from God, upon the Testimony of a Mahometan; no more

more is it to be expected, that a Mullulman should believe what we call the Bible to be God's Word, upon the naked Testimony of a Christian. As upon the one hand, we should betray Religion to every Infidel, by pretending to build our Faith upon a Book, whose sacred Authority we cannot justifie; so upon the other hand, we oblige our selves to the worst of Drudgeries, in being resolved to believe what we can give no Reason for. Besides, we should not only by such a Method, unavoidably expose our selves to the Di-Cates of every Enthusiast; but with all Minister a just Plea to such as dislike Religion, because of it's Unfriendliness to their Lusts, for the renouncing of it.

Now our Belief of the Scripture supposeth the Existence of God, and therefore our knowledge of his Being must precede our Faith of the Divine Authority of the Bible. I readily grant that the Scriptures may be brought not only to such as own their Truth; but even to Insidels as a proof of a Deity: But then it must not be upon the Score of their naked Testimony, but upon the account of their being of such a Frame, Nature, and Qua-

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lity that they can proceed from no other Author. And thus we Arrive by the Scripture at an Affurance of God's Exist. ence, as we do at the Knowledge of a Cause by it's Effect. But so far as we affent to any thing upon the Credit of the Scriptures meer Testification, we'are necessitated to presuppose the Existence of God; it being only upon the account of his Veracity in himself, and that the Bible is a Divine Revelation, that we do without the least guilt of vain Credulity, because upon the highest Reason, impli-

citely believe it,

In discoursing the Serviceableness of Reason in demonstrating the fore-mentioned Articles, together with those other Doctrines that have their Foundation not only in Revelation, but also in Natural Light, and fuch common Principles which all men affent to: I shall confine my felf to wonderful Brevity; and rather point at Arguments than pursue them. And to begin with the Existence of God. Were there no Supernatural Revelation in the World, there is enough both within us, and without us, to Convince us of the Being of a Deity. Hence though God hath wrought many Miracles to Convince

vince Infidels and Mif-Believers; yet he never wrought any to Convince Atheifts. Nor do the Pen-Men of Scripture attempt to prove it, but take it for granted, as being evidently manifest both by Senfible and Rational Demonstration. I shall not here insist on the Cartefian Argument, drawn from an Innate and Ingraft Idea of God: For upon a most serious perusal of what is alledged by Cartes himself, Claubergins, De Brwin, Doctor More and others, in Vindication of it; together with what is produced by Gaf-Sendus, Ezekius, Vogelfangius, Derkennis, Doctor Parker, and others against it: I look upon it as little better than a sophism ; and to maintain an Article of such Import by a Medium, either Weak or Fallacious, is to betray the first Fundamental of Re-I know no Idea's formally Innate; what we commonly call fo, are the Refults of the Exercise of our Reason. The Notion of God is not otherwise inbred, then that the Soul is furnished with such a Natural Sagacity, that upon the Exercise of her rational Powers, she is Infallibly led to the Acknowledgment of a Deity. And this is first effected by her looking inwardly upon her felf and her own Acts; and we'are with Facility, and by a short way of Argumentation, conducted thence to the Existence of God. For. (1/1.) We perceive that the Faculty refident in us, is not furnished with all perfections, and therefore not Self-existent, nor indebted to it felf for those it hath, otherwise it would have cloathed it self with the utmost perfections it can Imagine; and by consequence, finding it's own Exility and Imperfection, it Naturally, and with Ease, arrives at a perswasion of deriving it's Original from some First, Supreme, and Free Agent who hath made it what it is; and this can be nothing but God. (2dly.) We perceive that we have fuch a Faculty that apprehendeth, judgeth, reasoneth; but what it is, whence it is, and how it performeth those things we know not: And therefore there must be fome Supreme Being, who hath given us this Faculty, and understands both the Nature of it, and how it knoweth, which we our ielves do not. (3dly.) Our Natures are fuch, that affoon as we come to have the use of our Intellectual Faculties, we are forced to acknowledge fome things Good, and other things Evil. There is an Unalterable Congruity betwixt some Acts

Acts and our reasonable Souls, and an Unchangeable Incongruity betwixt them and others. Now this plainly sways to the belief of a God: For all distinctions of Good and Evil relate to a Law under the Sanction of which we are; and all Law fupposeth a Superiour, who hath Right to command us; and there can be no Universal Independent Supreme but God. (411.) We find our selves possessed of a Faculty necessarily reflecting on it's own Acts, and passing a Judgment upon it felf in all it does: Which is a further Conviction of the Existence of God; for it implies a Supreme Judge to whom we are accountable. (51). We find that we are furnished with Faculties of vast Appetite and Desires, and that there is nothing in the World that can fatisfie our Cravings; and by consequence, there must be some Supreme Good, adequate and proportionate to the Longings of our Souls, which can be nothing but God. This is his Meaning who faid of the Heathen, that 'Or who in places isoner meds To ayafter, By the Light of Nature, they nodded after a Summum Bonum: It were to put a Slur upon Nature, to suppose that she hath put those Propensions and Inclinations into us, only

only to delude and abuse us. (61).) We find the Frame of our Racional Powers to be such, that we cannot form a Notion of God, though it were in denying him. but we include his Actual Existence in it. Optimus, Maximus, or a perfect Being is the Idea we have of God, whenfoever we think of him. Now this includes actual Existence, it being a greater Perfection for a thing to be Effentially, Independently, and Necessarily; than to be contingently, and by Origination from another, on whose Pleasure it's Existence depends. Nor do the School-Men mean more when they tell us, that this Proposition, God ts. is Self-evident: For all Propositions whose Predicate is included in the Essence of the Subject, are stiled Per fe nota; because if we do but once understand the import of the Term, stiled the Subject. we necessarily affent to it's Identity with the Pradicate. The Exceptions of Doctor Parker which he hath borrowed from the Thomists, who herein differ from the Followers of Scotus, I judge not worthy of a Reply; unless he should be so Importunate as to demand it, which if he think fit to do, I do faithfully promise it shall be in Readiness for him. (71/2.) By consulting still our Faculties, we do not find any thing included in our 1dea; by vertue of which, we must either ever have been, or through existing this Moment, must necessarily exist the next, which Naturally conducts us to a Perswasion of a God, from whom we derived our Being at first, and to whom we owe our continued Subsistence. Nor is this the Argument of Des Cartes alone, but of the School-Men in general; though in this, as in most other things, he was not so Ingenious as to confess at whose Breasts he had Suckt, nor out of whose Gardens he had gathered his best Flowers.

secondly, As we have incontestable E-vidence of the Existence of God, by the first efforts of our Souls, in and about themselves and their own Acts: So our Understandings being awakened; and excited by outward and surrounding Objects, they do by short and infallible Ratiocinations, lead us to the Belief of a Deity: We are advantagiously placed in the midst of Magnificent Works, and have Faculties adapted for the Contemplation of them: Nor is there one of them, but what bears those Signatures and Impresses of Almighty power and Infinite Wisdom upon it;

as to convince us that there is a God that fram'd them all. I judge this fort of Arguments fetch't from the Frame of Nature, so uncontroulable a Proof of the Existence of God; that I am afraid it was not without Deligne, that Des Cartes not only over-look't, but disparaged them. I will not charge the like Intention upon him in his Meditationes de prima Philosophia, that his Country-Man Vaninus was guilty of in his Aterna providentia Theatrum. But this I dare fay, that those he flighted are Solid, Easie, and accommodated to popular Understandings; whereas those he chose to rely on, are some of them Sophistical, and all of them too Metaphysical for every one to understand. Nor did it become any, who paid a Veneration to the Scripture as the Word of God; to represent this kind of Arguments as weak, and infirm, feeing the Holy Ghost hath preceded us in this way of Ratiocination. See Kom. 1.18,19,20, 21. P[al. 19. 1 2,3,4,5,6. Acts 14.15, 16, 17. and 17.23, 24, 25, 26, 27,28. 706 12.7, 8,9,10, 6. Now by viewing the curious Structure of this noble Machine, the World, how many Convincing Proofs of the Being of God, present themthemselves to our Intellectual Facul-

First, If we consider the naked Existence of things, how they came to be in the Posture they are; we shall discover thence not a few nor mean Arguments of their Divine Author. 1 ft. The many glorious and beautiful Objects which we are encircled with, did not cause themselves: Existence is always presuppos'd to Acting; nothing can be both before and and after it self. Nor 2dly. Were they Eternal; For (1ft.) It is an Hypothesis pregnant with Contradictions, that any thing Finite, and Dependent, as all things in the World are, should be Eternal. (2dly.) We see every thing subsist by a fuccession of Generation and Corruption ; which is plainly repugnant to felf, and eternal Existence. Production from Eternity is a palpable Contradiction. Whatever is produced paffeth from a state of Non-entity into a state of Being; and therefore we must conceive a time when it was not, ere we can conceive the time when it was. (3dly.) The Recency of the Existence of things is plain from the Deficiency either of History or Traditionantecedently to Moles. And he is fo far from

from Recording the World to have been Eternal, that he instructs us particularly both how, and when it began. These Topicks are so largely profecuted by others, that I supersede them. And as the World was not Eternal; so neither did it refult by a casual Concourse of Particles ofMatter, moving in an infiniteUltra-Mundane Space, and juffling one and another, till they fell into this Form and Order which we now behold them in. For (1.) The Eternity of Atoms, is attended with the same Contradictions that the Eternity of the World is. (2.) Motion is hereby supposed intrinsecal to Matter, which is not only False, but Impossible, It is the greatest Absurdity that can be imposed upon Reason, to ascribe Motion to fuch a stupid and unactive Principle as Matter, without the acknowledgment of a First and Divine Motor. (3dly.) If all things be the Refult of Matter; how comes a Principle of Reason to be convey'd into us, by that which had it not Inherent in it felf: (4.) This Hypothefis supposeth that to have been the effect of Chance, which carries in it the Characters of a wife Contrivance: But of this more anon. (5.) If the Fabrick of the World

be nothing but the refult of the cafual Meeting and Concatenation of Aroms How comes it to pass, that by their daily Motion, and infling one another, they do not dance themselves

Pudet me generis humani, suins aures hec runt. Aug.

into more Worlds ; least into fome one Animal or other. (6.) Epicurus's Infinity of Atoms, carries a Repugnancy in it to his Inane Space, and yet without this his whole Hypothefis, falls to the ground. (7.) Nor is it poffible to falve the Permanency of the World, and the Continuity of Bodies, by the fortuitous Concatenations of Atoms, through their different Configurations, and jagg'd Angles, without the Superintendency of an Omnipotent Goodness. who fustains both the whole Creation, and every part of it. Especially, it is not conceivable, how fach Bodies as are made up either of Globelar particles, or of those Minute-Corpuscles which Des-Cartes Stiles his First and Second Elements, should hold together without the Influence of a higher Principle to keep them in their Confistency. And thus from the Confideration of the Existence of things we

we are convinced of the Being of God. Secondly; as Reason demonstrates that there is a God from the existence of things, fo it is further perfuaded of the same from the beauty, pulchritude and order of the Creatures; especially the Fabrick of Animals, and the furtableness of their Members for their Functions. Chance hath no orderly defigns nor is fymmetry and proportion to be attributed to the fortuitous jumbles of blind matter. If contrivances of art be not effected without an industrious skil, much less are the works of Nature which infinitely exceed the former, performed without the conduct of an intellectual Principle. The consideration of the Fabrick of things made Plate fay your gent to Och, which I may english in the words of the Holy Ghoft, that all things are made in number, weight and measure. Who can observe the great Luminary the Sun, his diffance from the Earth, the motion communicated to him. that he move's in an orbicular and not in a straight Line, that in his circular motion he chalk's out to himself an oblique road, that in his journey throug the Zodiack he employ's so much time; and not confess a Wife as well as a Powerful Agent to have

have been the contriver of all this; feeing in every inflance things might have been otherwife, and yet it eannot but be acknowledged that it is to the best and most universal advantage for them to be as they are, Is it possible philosophicals ly to view the body of Man, the Fabrick of the Organs of lenfe, the fituation of the Heart, the ftruchine of its Ventricles; the communication betwixe it and the Bo dy by Veins and Afteries, the contrivance of the Laryne, the Frame and use of the Epiglossis; the contexture of the Brain, the correspondency between it and all the parts of the Body by Nerves, the Pabrick of the Muscles those pullies of motion, &c. and not confess an Almighty and Wife Artift to have contrived and performed those excellent operations.

In the Third place what convictions are we furnished with of the Being of God, from the Innate Harmony that is in the feveral parts of the Creation; and the convenient disposure of all the Creatures to a subserviency to one another in mutual offices. Chance cannot have link't one thing to another, nor can contraries combine into a mutual coalition without the

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influence of a supreme Being, who overrules them. An established order, among multiplieity of things void of understand dings is the work of an infinite Understanding. Order and Harmony, being nothing but a congruous disposition of things, according to their Dignity and ufefulnels, He must be supposed to know their natures, Dignity, and uses that regularly disposeth them; and this can belong to none but to an Infinite Wildom. To this might be added the orderly and fagacious operation not only of Brutes, but inanimate Creatures, for ends which they neither perceive nor understand which as certainly argues a Supreme, Wife, Superintender of all things, as the regular courfe of a Ship in the Ocean argues that there sits a Pilot at the Helm. Upon these foregoing Motives, not to mention many other, hath mankind in all Ages and places subscribed to the Being of God. So univertal hath the Notion of a Deity been, that men have rather chosen to worship any thing for God, then wholly so be without one. Being both perfuaded that there was a God and that he was infinitely good, they make every thing that was beneficial to them a Deity, Nor can

can the Atheiff who denies the Builtenie of God, give any rational account of the universal consent of mankind that there is One. Wheras he that maintains One. can eafily refolve it, by shewing how such a perfuation flows naturally from the exercife of every mans understanding. And forafmuch as it is alledged that there have been fome who have differted and consequently that the persuasion is not Universal : It Amounts to no more but that there have been fome who did xarativise Das Tis evident speak fallely of and bely our Nature, that I may use Porphyries phrase. Nature may be for perverted by Vice, that men will notate knowledg what lyes most proportionable to Reafon, i'mb o wans at affecone zi shar çaular zi noman mornear diapla; erre., de cues de giro as denie. ear; Being corrupted by bad Education, evil Cuftoms, and wicked institutions; they defiror their natural Notions, faith as Philosopher. If the Contradiction of At fingle Individual, or two, were enough to invalidate an universal Perfuafion . . or to impeach a Natural Truth; there were, neither the one nor the o- infinite and and A ther in the World. For De Nat. Deor. por only Cicero tells us one H bits and that E 3 214.75

that there is nothing to abfurd, which Meraphys. not maintained : But Ariftotle Lib. 4. informs us, that there have been some who have held, That a Thing might at the fame time be, and not And as the fame Person tells us To appare proceedings to mayre properties tou and To be all Dianequevon The Sia rotate That is univerfalls known, not which every one acknowledge eth, but what every one who bath not De bauch't his Faculties, doth difcern, Topic.6c. It is enough that the Existence of God lves even to our Understandings , though some who affront their Faculties will not acknowledge it. I shall shur up all this with a Saying or two of Heathen Philofo phers, The Denyal of God is "Anoyou vy a dede are per ere didness Plotin. Mesta Kentupiere. Irrational and can be approved by none but the fe who have neither Understanding nor Senfe. The Atheif doth eradicate Eugorov in marting se Jone That which is Naturally planted in allreasonable Souls, Sayes Plutarch. Nothing but the Prophanels of the prefent Age hath tinctur'd it with Atheifm. Senfuality fmothers the most connare Notions; and Reason becomes Evipor & Manage

rais in requires sites. Infected with those evil Opinions which proceed from Lufts Plotinus faith. When Men are once funk into the groffest Sensualities, their Reason becomes 'Oubsies vis aisimus, complyant with their sensual Appetites. Besides such Men I wing as if there were no God, can make no Apology to the World for it; but by espousing such Notions which may justifie them in their courses. Withall Men being resolved to live as they lift; it becomes their Interest in reference to their Tranquillity in the mean time, to Believe, through Holding that there is none to call them to Account, that they may do fo. He that finds cause to Fear a God, will soon wish that there were none; Et Quod valde volumus facile credimus, What we earnestly defire, we eafily believe. However, I hope there is enough suggested, to prove that there is sufficient Foundations in the Light of Nature, were there no fuch thing as Revelation in the World; whereby we may Arrive at a Persuasion of the Existence of a Deity. Nor shall I further Combate the Atheift, by shewing how imprudent, difingenuous, and absurd his Opinion is; all these being Largely done by other

ther. Hands: And my Concern wasonly to declare, that there are Demonfirative Arguments in Nature, whereby our Reasons can previously to all Revelation, Assure us of the Being of God.

6. 6. The next thing to be confidered, is the Use and Serviceableness of Reason in proving the Divinity of the Scripture. And here Reason is of great import, for by this alone we demonstrate the Divine Authority of the Bible. The ancient Heathens reproaching the Primitive Christians, that they grounded all their Dorrine upon meer Belief , that their Religion confifted In fola ratione credendi, and that their simple Faith was all: they had to trust to: The Christians complained of the Charge as a gross and impudent Calumny; appealed to Reason for Proof of their Belief, and offered to joyn Issue with them upon that Title. And as they that owe their Belief of the Bibles being the Word of God to Report, Principles of Education, or the Felicity of their Birth, and the Clime where they were born, receive the Scripture upon no better Motives than the Turks do the

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slie Alcoran. So if pretended Intpiration may pals for a Demonstration of the Truth of what every bold Pretender will obtrude upon us; We expose our selves not only to the Belief of every Groundless Imagination, but of innumerable Contradictions: For not only the groffest Follies, but Doctrines palpably repugnant both to Reason, and one another, have been delivered by Enthusiasts and pretended Inspirato's. I readily grant that the Teflimony of the Holy Ghost in the Souls and Confciences of men to the Truth of the Scripture, is the most convincing Evidence, that such Persons can have of it's Divinity. But ( 1 ft. ) The Holy Ghoft convinceth no man as to the Belief of the Scripture, without Enlightning his mind in the Grounds and Reafons upon which it's proceeding from God is evidenced and established. There is no Conviction begot by the Holy Ghost in the Hearts of men, otherwise than by rational Evidence fatisfying our Underflandings, through a discovery of the Motives and Inducements that accertain the Truth of what he would convince us of. (21) No mans particular Affurance obtained thus in way of Hlumination by the 10 Holy

Holy Ghoft, is to be otherwise neged as an Argument of Conviction to another than by proposing the Reasons which our Faith is creeted on. The way of fuch Mens Evidence is communicable to none. unless they could kindle the same Raves in the Breafts of others that have Irradiated their own; and therefore they must deal with others, by producing the grounds of their Conviction, not pleading the manner of it. And that an other is convinced or persuaded by them, depends wholly upon the weight and Momentouineis of the Reasons themselves, not on the manner that fuch a person came to discover them. For should he have arrived at the discerning them by any other Mean, they had been of the same Significancy to the Conviction of an Adversary. (3.) The Holy Ghost as a distinct Person in the Deity, is not a Principle demonstrable by Reason. Seeing then it is by the Scripture alone, that we are affured of the Existence of the Divine Spirit, as a distinct Person in the Godhead; therefore his Testimony in the Hearts and Consciences of men to the Scripture, cannot be allowed, as a previous Evidence of it's Divinity. To prove the Divine Authority

of the Scripture by the Testimony of the Holy Ghoft, when we cannot otherwise prove that there is a Holy Ghoff, but by the Tellimony of the Scripture is to argue Circularly and abfurdly. I know the Papiles to be even with the Protestants, for the Gircle we charge on them in their proving the Church by the Scriptures, and the scripture by the Church; do pretend to fasten the same way of Circular Argumentation upon us, in that we prove the Spirit by the Scripture, and the Scripture by the Spirit. Whereas even those Protestants, who contend that the Spirit and Scripture do murually prove one another, may eafily acquit themselves from a Circle: Seeing whatever Proof the Scripture and Spirit mutually Minister to one another; it is in Diverso genere. The Scripture proves the Spirit either in way of Witness, by plainly tellifying that there is fuch a Being as the Divine Spirit; or Objectively, and by way of Argument, bringing into Light fuch Truths as can be conceived to proceed from none other fave and welvuat O apie, From the Holy Ghoff: But then the Spirit proves the Scripture not in way of a naked Witness. not in way of Argument, but under the noticence

notion of an Efficient Cause, Ele-vating and preparing our Understandings, to differ the Lineaments, Characters, and Signatures of Divinity, which God hath impressed upon the Scriptures; which through that racicous, that is upon our Minds, we many times do not at all difcern; much less do we at any time difcern firduarina miduariras, Without it: Or elfe by giving Efficacy to Scripture Truths in and upon our Hearts and Consciences; so that the Word arriving with us 'Er anofiles Trevuato & Surduens in the Demonstration of the Spirit and Power; we have aid this every use this surduens by the effettual Working of his Power, "Armen wayarinin, a spiritual Sense, and Taste of the things themselves. And this Spiritual Guft, that I may ufe Origen's Phrafe; is Geforteen al maons anofeigent, a Diviner thing and more Convincing , than any De-For the Word of monstration. God, as well as God himself, is best

known Noted stacks, by an Intellectual
Touch, as the Philosopher
Plotin. sayes. But, as I have said already, this is no convincing
Proof to an Adversary, nor doth the svi-

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dence of it reach further than the party immediately concerned. And therefore our Recourse must, be to Arguments of another Nature. In brief, when we have to do with fuch, as either Question or Deny the Divine Authority of the Scripture, we are to prove it by Ratiocination from common Principles received a mongst Mankind, and by Topicks that lye even and proportionated to Intel lectual Nature. And here Reason is juffly magnified as hugely Subfervient to Religion, in that it demonstrates the Divine Authority of the Scripture, upon which our Faith, as to all particular Articles and Duties of Religion is grounded. Nor do I doubt but that Reason can acquit it self in this Undertaking, to the Conviction of all that are not wilfully obstinate; and for such, I know no means either sufficient, or intended by God to fatisfie them. Many great Men both Ancient and Modern, as well at Home as Abroad, have already laboured, and to good purpose, in this Theme. Nor can there be much added by any to what is already faid, much less am I likely to do it: Neither is it my Intention to treat this Subject at large, but rather to touch

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at the Heads of Arguments than handle shem. And I suppose this will fufficiently answer my Deligne, which is to vindicate the Non-Conformifts from the. Aspersions lately cast upon them; as if they were Defamers of Reason, difclayming it from all Concern in Religion, and deferving to be charged with the Reproach which Julian Standeroully fa-Aned upon the Primitive Christians, that they had no Ground for their Faith, but that their Wifdom was only to Believe ist trie it wisdror The Jatthers ist ergiat. The Method I shall here confine my felf to, shall be ; First, To justifie the Ne ceffity of some Supernatural Revelation, in order to the Conducting us in Religion. Secondly, To evidence the Expediency that this Revelation should be fome where Configned to Writing. Thirdly, To make appear that nothing can precend to this Claym of being a Revelation from God to Mankind, but the Fourthly, I shall endeavour posttively to demonstrate, that the Scripture is indeed this Supernatural Law? and that as well by those Authentick Marks and Signatures, which it hath Subjestively impressed on it; as by those

Chieffiel Evidences, which in way of External Teltimony God hath given to

As to the Fieft, There are many things offer themselves in proof of it. (rft.) All Men being convinced of the Existence of God, are hereupon necessarily, and by thort Deductions led to a Belief, that there ought to be fuch a thing as Religion in the World. There hath been no Nation fo Savage, nor People fo Barbarous, who have not acknowledged fome kind of External Performances necessary for the Expressing of the inward Sentiments of Devotion and Honour which they bear to a Deny I know Epicarus by denying God either to have made the World, or to Govern it, doth in effect both overthrow his Being, and undermine that A. doration which he alledgeth, must be paid him, because of the Transcendent Excellency of his Nature. For Omnipotence, Justice, and Goodness, are be-Rowed upon him in vain, if he neither made the World, nor regard it being made: Nor will it be easie to persuade men to worship God; if we neither be beholding to Him for our Being, nor under his Care, and if he no more respect

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our Adorations, than if we did reproach and blaspheme Him. Yet this I say, white never any acknowledged a God, but they withal confessed that he ought to be Worthipped. Now foralmuch as without the ing Instructed concerning the Nature of God, the Certainty of Rewards Land Purishments Oc. this can never be Regularly nor Rationally, if at all performed, and feeing Natural Light at least is Subjective at presentinus, bath in many thousand Instances, appeared Insufficient to inform us of thefe shings: We may from hence reasonably conclude the Ner ceffity of a Supernatural Revelation. (2/1.) As all Mankind are Imbued with a persuasion both that God is, and that he ought to be Worshipped; so they are abfo convinced, that all the Religion of Men at present towards God, is the Religion of Sinners. In all the Addresses of the Sons of Men to God, they constantly Apply to Him under a sense of Defilement and Guilt. In all their Fransactions from time to time with a Deity, they have been studying how to purge and cleanse themselves, and atone and appeale Him. Now Sinners can perform nothing duly in Religion towards God, without a knowledg

ledg of the Subordination we were created in at first to Him; his Right and Authority to prescribe Laws to us; the Capacity we were in, both of knowing and keep ing them; the Way and Means by which Sin entered; that God will not Defert the Work of his Hand's to that Ruine which it hath Incurred by it's own Folly; but that he is yet Appealable towards us, and will accept a Worship and Service at our hands; with the Way, Means, and Terms, that he will receive us again into Favour, and rescue us from the Defilement we labour under. Without some Information in every one of these, there is no folid Foundation for Sinners to apply in way of Religion to God at all s and should they attempt it, they will do nothing but prevaricate. Seeing then the Experience of some Thousands of Years, hath evidenced the Ineffectualness of Natural Light to instruct the World in any one of these things: We may from hence also infer the Necessity of a Supernatural Revelation. (317.) All Mankind hath universally consented in this, that besides the Light of Reason, there ought to be some Supernatural Revelation from God to Man for his Conduct and Guidance in

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Religion. The necessiry of Commerce in way of Revelation berwixt God and Man, had so universally and deeply possessed the Ethnick World, that they thought every Invention that was Excellent, whether in Sciences or Arts, to have derived it's Original immediately from Heaven. Of this Principle did the Ancient Politicians and Legislators serve their own Ends, and particular Defigns; and therefore to make the people the more plyable to their Institutions, they pretended Converse with some Deity or other, by whom they were prompted to fuch and fuch things. The necessity of a Divine Interpolure, in determining the Rites and Mysteries of Religion, gave r se to all the Heathen Oracles. Upon this Principle was the Credit of Dreams and Divinations erected. The Thing of it felf being one of the first Dictates of the Reason of Man, but perverted in the Application, laid the Heathen World open to be imposed upon by Enthusiasts, Aftrologers, Sooth- (ayers, Diviners, &c. being convinced of the absolute Need of a Prophetick Light, they conceived it as much Diffused as the Natural; and that as every thing did in some design or other, participate!

ticipate of the Goodness of God, they thought that it did so of his Prescience. Hence not a Scick in the Wood, Bird myst. Egypt. In the Air, Line in the Hand, Gut in the Sacrifice, but was judged Frephetical. Upon this account Celsus expressing the Judgment of the Heathen in Vid. Orig. con. general tell us, That & physic Celsum. lib.4.

sapilees lives te a koya tav ( dan .

Tis Tar ar Beamar od osas and z Osopin seeg, Brute Beafts were not only wifer than Mankind, but more dear to God: and the reason was, because they conceived that God conveyed the knowledge of Futurities to Man through them. Not only the Soul was judged to come into the Body pregnant with a suraus unvien, a prophetical pomer; only that it is muffled by it's Commixture and Confusion with this Earthly Lumps Tuonerat de riv mede ro Bruter avaluter delie w odvy xuow, as Plutarch expresseth it. But the very Earth was thought Big with a Marriedo proua pirmeoua Beioraron ; Prophetick Efflux and most Divine Spirit by which the Pythia that stood over it av was held to be inspired. In Plutarch, de de know that in all thefer feetn, Orac.

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rte things, as also in their Opinion of the Infpiration of their Poets, and such others as were reputed the first Instituters of their Mysteries, they were grosly mistaken, yet the Principle which they only foolishly mis-applied, was Genuine, Natural, and True; namely, that all Religion was to be regulated by some Divine Discovery. See to this purpose Plato de Legibus, and in his Alcibiades, together with what is said by Camero de verbo Dei, and Sir Charles Wolfeley in his Reasonableness

Enquiry into the Nature & Principle of Moral Vertue, &c. Cap. 3. Sett. 3. of Scripture Belief, from pag. 123. to 128. I have also faid somewhat elsewhere about it. The Necessity of a Supernatural Revelation, in order to the Guiding and Con-

ducting men in Religious Concernments, being thus briefly Declared and Established, I shall in the next place endeavour to make appear that it is expedient, that this Revelation should be somewhere or other consigned to Writing: Nor is this the safest way only of conveying Doctrines down from one Age to another, but in some Cases, the only way that can be possibly imagined of doing it with

Security. I readily acknowledge, that the Articles and Precepts of Religion, may in some Cases and Circumstances be fafely preferved, and fecurely conveyed down from Age to Age by Oral Tradition, namely, when the Things themselves to be preserved and reported, are Few; the Number of the Persons to be instructed in them Small; the Age of those to whom the Successive Communication is given, lengthened out for several Hundred years; and Mankind in the mean while, neither Slothful nor greatly Corrupted. And accordingly God, who doth all things by excellent Counsel, and in his most extraordinary Works, useth Natural Agents, as far as their Capacities will serve, did for some time take this Method, not thinking it fit in the first Ages of the World, to commit the Revelations He wouchsafed it to Writing. But taking the Case as it now is, namely, that Mankind is yaftly multiplied, that our Lives are much shortned and contracted to what at first they were; that the Doctrines, Institutions, and Duties which we are to be instructed in, are numerous and many, and that Carelefiness and Debauchery have Arrested the World. And

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I affirm, that some other Means besides Oral Tradition, are necessary for the fale Conveyance of Revelation from one Age to another For (1.) The failure of Oral Tradition in the preserving either Things Humane or Divine, argues that God having Metcifully condescended to give a Revelation of His Will to Man, should pitch upon some more certain Method of conveying it to fuch as live in Places and Times remote from the first Delivery of it, than Tradition is. How many famous Inflitutes of Ethnick Legislators, and Theories of Ancient Philosophers are lost through not being committed to Writing? I will take it for granted at pretent that the World had a Beginning; that Men were not felf-Originated, and that they were not Created Impure; but that Sin by fome accident or other, made it's Entrance afterwards into the World: I will likewife take it for granted, that the First common Parents of Mankind whoever they were made their immediate Posterity acquainted with those important Things: And yet doth not Experience relbus how infufficient Oral Tradition halv been, to preferve them among the Gentile Mations: The 230 epicates, the par the inici out

out of which those Philesophers, who approach nearest the Truth, alledge things to have been at first made, are plainly borrowed from the Molaical Records. The Entrance of Sin by the means of certain Thursa Saivores, infelent Damens, and Ograveis, a Serpent, which fome of them fuggeft, is evidently stollen from the Sacred Writings; or at least learned by Converse with the Jewish Nation to which the Oracles of God were committed. But should we grant that all these and whatever elfe we meet with in the Heathen Writers of this kind, were preferved by Tradition among themselves. Yet their Accounts about these great Important Matters are fo feanty, inconfiftent and ridiculous, that we cannot be fo Foolish as to believe them to be the inft and full Reports which were Communicated by our First Parents to their Immediate Off-foring. I shall only add that the Tradition of the One True God though most easie to have been preserved, being not only short and plain, but having -Foundation and Evidence in the Light of Nature, was nevertheless foon Corrupted and Defaced by the Worlds lapfing into Polytheism. (2.) In order to Traditions being a sufficient means of convey-F 4 ing

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ing down Revelation to Successive Ages; we must suppose both a Care from time to time in all to learn it, and that perfectly, an equal Capacity in all to Understand and Remember it, a regard in every one to instruct others without the least Variation in what themselves had learned; for if either through Sloth, difference of Abilities, Entanglements by the World, or Corruption of Manners, there should be a Failure in any of these, it is easie to be apprehended what would foon become of Revealed Doctrines, were there nothing else to secure their Communication from one Generation to another, besides Tradition. Now he that will believe all Men to be of equal Capacity, equal Fidelity, equal Diligence, &c. not only contradicts the daily Experience which we have of Men in the world, but withal affirms that to be impossible, namely, that there should be any Errour in Doctrines of Faith, of Mistakes about Institutions of Worship, &c. which yet we find Actually to be. (3.) That cannot be a sufficient and certain Medium of conveying Revelation to Mankind, by which the groffest and most palpable Falshoods, under pretence of Being parts of Divine Revelation, have been obtruded upon the World. In

In proof of this I need only infrance the Oral Law of the Jews, and the unwritten Tradition of the Papifts, among which I may fay with modesty, there are some Doctrines to be met with fo far from having been at any time revealed by God, that 'tis a wonder being fo Trifling, Abfurd and repugnant to Principles of right Reason, they should have ever have been invented by men. (4) No man can be obliged to believe what arriv's with him in way of Tradition. till he have some affurance that all mankind are agreed and of the same persuafion with his instructers, unless he should take his teachers to be Infallible. Now as the first of these is morally impossible, at least for most persons in the World, who neither have Time, Ability nor opportunity of resolving themselves by converse with every Individual, forthe last is groundless and absurd, and indeed constitutes all men Infallible, neither capable of being imposed upon themselves nor imposing upon others. What I have faid against the conveying down Revelation with security by Oral Tradition, makes equally against its conveyance in writing by men not divinely Inspired.

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As words are the representation of Conceptions of writing is the Register of Words, and if men may deceive in their vocal Reports, they may do the like in the configument of their Thoughts and Words to Script. Besides we shall be first at a loss to know, whether those that did not write of matters of Religion, who were ever the major number, were at an agreement with those that wrote. Secondly: is is not only difficult but impossible for persons of mean Parts, fecular Vocations, &corto confult the Writings of all those that have written of matters of Religion; and yet this is necessary ere we can make a judgment in this matter. Thirdly, we shall find our felves endlefly entangled, when we find them contradicting one another. And Fourthly, to add no more, we shall be still at a loss both whether in that they wrote they were not imposed upon by those of whom they received it, and also whether they lived and dyed in the belief of all that which may be in their younger, and unexperienced Years they threw into Paper, vor whether afterwards in some thing or other they did not alter their Opinions. As a supernatural

tural Revelation than is necessary in order to the regulation of mankind in Religious Concernments, so it is also needfut that it should be somewhere or other configned to writing, and that by persons, immediately inspir'd. There is no on ther medium that we can imagine but it would be obnoxious to fallibility. Nor is there any way besides a Boomed sia OF Divine Inspiration of such Records, by which we can rationally justify our reception of them, or attain to an assayen fecurity in the things that are fo Recorded. I have discoursed the two foregoing particulars in way of surplusage, the Theme I am upon not requiring them. For if we can but demonstrate the matter of Fact, viz, that God hath given the World a Supernatural Revelation of his Will, and that it is configned to writing in the Book we call the Bible, our Obligation to receive, that Book is indispensable, and our Concern in it is infinitely Momentous ; - though we should grang that a supernatural Revelation from God to Man in order to his conduct in matters of Religion was not peedful, and much more that it was not necessary to commit it to Wri-Yet ting.

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Yet pursuing the Threed I have be-Supernatural Revelation is necessary, and that it ought to be Registred some where or other in writing. I advance to the Third particular, namely, that no written Records besides the Bible can lay claim to the priviledg of being years out missos of Divine Inspiration or that they were written by perions 376 mreigal of a ple of esperos acted and moved by the Holy Ghoft. There is no Book can rival the Scripture in this pretence. First the writings of the Ethnick Legislators, Poets and Philosophers, are not ht to put in a Demurrer to the Bible in this matter. Many of the Records of the Institutions and Laws of the Ethnick Religion are lost beyond all poffibility of Reprive; and those which remain, whether relating to their Mythick, Politick, or Natural Theology, contain matters fo extravagant and ablurd, and are stuff't with Dogm's so repugnant both to natural Light and one another, that he must have forseited his Reason, who can suppose them to have proceeded from God. The whole Heathen Religion, was nothing but an abuse of that natural Inclination which all men have to worship

worthip a God; whom because they neither knew, nor how he would be ferved, they gueffed at both in the dark, Mankind being furnished with Faculties instructing them both in the Existence. of God, and that he ought to be Worshipped, fell to exercifing their rational Powers, not only in enquiries after the Nature of the Supreme Being, but in what manner he would be ferved: And whereas had they attended to Reason, they might by short ratiocinations have learned a great deal as to both, in the Negative, namely what He is not, and what fervice will not pleafe Him; and had they improved the Ta' onto pala 78 Bei the Seeds of God which were in them they might have arrived at something not inconfiderable as to the affirmative, in reference to the First. Yet partly through a stretching their Line beyond its Meafure; partly through Supineis and Carelesness in their Deductions, they became vain in their imaginations, and prevaricated in the whole they undertook. And whereas they might have been affifted in their Theologick Speculations by the Works of God, and ancient Traditions which were the objective helps left them, they

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they did as to both shamefully corrupt themselves. For instead of being conducted to the acknowledgment of God by his Works, thefe they Deified ferving the Creature which should have guided them to the Creatour. And hence forung Sabaism and all the Oriental Idolatry. And for ancient Traditions, these they wofully disguised and adulterated by Innumerable Fables, and thence arose their Mythick Theology. But still finding themselves at a loss, and being also possesfed with a persuasion that a Revelation from God, was necessary to instruct them in Religious Concernments, they became exposed to a twofold further inconvenience. First, Cunning Men by pretending either to Inspiration or converse with fome Deity, obtruded upon them what they pleased. And here statesmen did in a special manner play their parts; whence it came to pass that much of the Heathen Religion was nothing but Stratagems of Rulers, and litle Arts of government. Secondly, Sathan took an occasion hence of abusing mankind by Oracles either immediately uttered, or by men whom he acted, and who were daineros Syara the Divels Organs, uttering what he inspi-

inspired them with. Nordo Imean this only with reference to their oracular Priests and Pythian Virgins but I include both their Toets and Phitosophers. The Poets were the first and most Ancient Authors of the Ethnick Divinity, and were generally judged Inspired. Plate exprelly tells us that And Toras obiggoras meis ipas & Otes; God fpeaketh to us by them in his Dialogue stiled fon. It is likely enough that fome of them were inspired, but by whom, their Writings abundantly discover. Nor were In his Diatheir Philosophers whom logue, in-Plato also affirmed to have feribed Mebeen Karex outies es bes, acted by any better Spirit : Many of them of one Sect as well as another being rank Magici-In brief, the multiplicity of their Gods, their stuffing their Worship with Adulteries, and impure Mixtures, their appealing their Delties by Humane Vi-Gims; not to mention a Thousand things elfe, that might be mustred against the Religion of the Gentiles, are so many Demonstrations, that it could not be Divine. Who can suppose that to be Sacred, which is impure, or conceive that which Over throws Humanity should

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thould have proceeded from God : There is little Hope of finding any thing there for our Conduct in Religion, where we are to much ar a Loss to find the Meafures of Moral Vertue. The Writings of the Heathen whether Poets or Philosophers being then Void of all just pretence of Admission for Supernatural, and Divine Records, Reason will with the like Demonstrative evidence, convince us, that this Claim is unduly also ascribed to the Alcoran. It is true, Mahomet pretended to have received it by Inspiration: Most think that he Counterfeited in his pretence; and it is certain, that as to receiving it by Inspiration from God he did so, but that there was not an immediate Interposure of the Devil in the Case; so that he was deceived himfelf ere he went about to deceive others, I am not so well affured. The Epileptical Distemper to which he was subject, hath in others been attended with Diabolical Infinuation. The Age in which he lived was Enthufiaftically inclined: And the Groffeness of the Arabian Wits, together with the Subserviency of Ethnick Idolatry, which remained up and down among them, might encourage Satan to make an Attempt that way among

among that people. But whether it was indeed fo, or whether the whole be fingly to be attributed to himfelf and one or two Impostors more that affisted him, is not material, and makes not to the business it felf. Mahometism began not, till the fixth Century; about which time, and for a confiderable season before, the whole East was forely Infected by Herefies, and rent by Schisms, which together with the impure Lives of the Professors of the Gospel, both there and in the West, might justly provoke God to permit this Deceiver to accost the World. Arabia had been ever Fertile of Dotages and Dreams; for befides other Hereticks, the Ornrotigizal, and the Collyridians sprung from thence; fo that we may the less wonder, that it gave Birth to the Distractions of Mahomet. Obtruding a New Religion upon the World, and fuch an one, as neither Reason nor any former Revelation of God befriended, it concern'd him to have justified his Mission by some Miracle or other, as to what he went about. But these himself plainly difclaims, and though some of his Followers ascribe such to him, yet there is so little brought in Proof of them, and withal they are so filly and ridiculous in them-

themselves, that they serve for nothing, but to disparage both the Person and Cause in whose behalf they are brought. I know that all Persons who have spoken immediately from God, have not had the Attestation of Miracles; nor was it always needful, especially when they only called Men to Obedience to that which had been sufficiently so attested before. In such a Case, it became the Wisdom of God to be sparing of Miracles, and indeed he thereby better provided for the Credit of fuch Doctrines as were either really, or only in appearance New; and also more ferved the Interest of Mankind, than if he should have wrought Wonders in Artestation of every ordinary Messenger and familiar Truth: And this may be a reason why none of all the Pen-men of the Scripture are reported to have wrought Miracles, fave Mofes the Giver of the Law, and the Apostles the Promulgers of the Gospel. But though every Herald of Heaven had not the Attestation of Miracles, yet no one came inspired by God, who had not some Testimony or other born to him, to diftinguish him from an Impostor. Either the Doctrines they delivered were of that Sublimeness, that no Finite Understanding

derstanding could have invented them; and yet when discovered, were so Correspondent to our Rational desires, and so perfective of our Natural Light, that being duly weighed, the Reason of Man acquiesceth in them, and sayes, this is what I look't for but could not find: Or elfe they made known some present Matter which lay out of the reach of all Humane Knowledge, fuch as the Secrets of the Heart; or declared some Fact done either at a distance, or with that Secrecy that no Man could know it: Or else they foretold some suture Contingent soon after to come to pass, which accordingly fell out in every Circumstance. Nor is it unlikely, but that most, if not all the Old Testament Pro- Deut. 18. phets had their Millions con- 21,22. firm'd by the Prediction of some thing suture, which no Humane Prudence could fore-fee. Or elfe they were born Witness to by the Prevalency and immediate Success of their Prayers in the preventing some impendent Judgment, or in the procuring some needful Mercy; for thereby was declared either their Fore-fight of what God was ready to do, or the Interest, Favour, and Power they had with him. Nor is it without probability, that most of the fer. 27. 18. Prophets under the Mosaick Dispensation, justified their Mission by some such thing. But as for Mahomet, though he not only pretended to speak immediately from God, but withal introduced a Dostrine really New, yet he came Authorized by no Miracle, Sign,

to speak immediately from God, but withor Badge, by which he might be diffinguished from an Impostor. Yea, whereas he owns that both Moles and Christ were fent from God, it is an Infallible Argument that He was not; their Doctrine and his being altogether inconfistent. It hath been generally acknowledged, not only by fews and Christians, but by Heat thens, and that agreeably to the Light of Reason, that Prophetick Illapses never befel Impure and Unclean Souls; and that God never made an Unhallowed Person his Oracle; at least, that never any such were imployed for the Divine Amanuenfes. Now if we examine the Alcoran by this prophetick Test, we find the Author of it to have been a Person Lustful and Tyrannical, made up of nothing but Bloud and Dirt, grofly Senfual, and prodigioufly Cruel; which plainly demonstrates how unfit unfit he was to lay Claim to the propherick Priviledge and Dignity. If we confult the Doctrine of the Alcoran, we have all the Evidence that the Reason of Man can defire, that it neither did, nor could proceed from God. It is true, there are fome things in it stellen from the Scripture, but even those are so perversely related, and so wretchedly Corrupted with Fables, that they lofe the very fimilitude of Truth through the villanous Management of them. Persons are so Mis-named, Times are fo Mistaken, the whole fo Interlarded with Contradictions, and difguised with Absurdities, that we must needs fay, the Contriver had a bad Memory and a worse Understanding. word, the whole Alcoran is nothing but a Cento of Heathenism, Judaism, and Chri. Stianity, all miserably Corrupted, and as wildly blended together. The Doctrines of it are for the most part, either impossible, Blasphemous, or Abfurd. The Rewards promised to the Embracers of it, are impure and foolist. The whole was at first Invenred out of Pride and Ambition; propagated by Violence and Rapine; and is full maintained in the way's that it was Effablished. Prosound Ignorance, sensual Baits,

baits, and force of Arms gave it its first promotion and do still maintain its credit in the World. The meanest Reason if duly exercised is able to disprove the Di-

vinity of the Alcoran.

Some Revelation from God in order to our guidance in Religion being necesfary, and it being also needful that this Revelation should somewhere or other be configned to writing; and no other writing that we either know or ever heard of being fit to enter the lift and stand competitor with the Bible in this matter, we have hereby lay'd a confiderable Foundation in Reason, for the evincing the Divinity of the Scripture. However in the Fourth place we shall further consider by what positive Media the Divine Authority of the Scripture may be rationally Demonstrated. And First, we shall consider it with respect to those Subjettive Characters, which as so many Authentick marks, and infallible Signatures of its Infpiration from God, are impressed upon it. And these are so many Mediums of artificial Arguments to Reason, by which we may Scientifically demonstrate its Divinity. 'Tis but reafonable to suppose that every Work of God

God should be of that frame and complexion as to reveal its Author. We find this in the Works of Creation. where there needs no other evidence to affure us who made them, but what themselves are fraught with. God hath left those impressions of his Infinite Power, Immense Wisdom, and exuberant Goodness upon them, that we need not the Authority of any Man or Church to convince us whose they are, but they carry a demonstrative assurance of their Author in themselves. The like evidence may be justly expected to attend the Word of God, as we find to accompany his Works. And indeed Gods End in Revelation being more Noble than his End in Creation, and the World being more liable to be imposed on in that matter, than in this; 'Tis but Rational to believe that He should leave at least as conspicuous, and glorious impressions, and characters of himself upon his Word. as upon the Works of his Hands. And if men in the writing of Books, do not onely leave on them fuch an impression of Reason, that we may know them to be the product of rational Creatures; but withal according to their feveral degrees G 4

of accomplishments either as to eminency of knowledg, heavenliness of mind, elegancy of stile, &c. do imprint on them those footsteps of their several qualifications, that we can for the most part by the very frame of the writing discover its individual Authour: It may be justly expected that what proceeds immediately by inspiration from God, should carry something in it correspondent to the Wisdom, Holineis, Power, Omniscience, and Goodness of Him from whom it Flows. And yet let me premise, That as we do not build our asfurance of the Worlds being the Manufacture of God upon every petty Phanomenon, which like the image of Foam that Apelles flruck upon his Table by a hafty cast of his pencil, some, may be, look upon onely as a disport of matter in the fortuitous encounters of one particle with an other; but we raife our persuasion on the curious Fabrick of the nobler pieces, and the Harmonious Structure of the Universal Machine. In like manner we are not so much to seek for the evidences of the Divinity of the Bible in every, Verse and Chapter, as in the complex of the whole, and in the principal Parts, Bran-

Branches and Sections of it. The intrinsick Evidences of the Divine Revelation of the Scripture may be reduced to feveral Heads. The First Topick regards the matter of it. And here the plain and convincing enlightning of us about natural Truths, of which we are at best doubtful is one internal Evidence of the Divinity of the Bible. The bringing into Light fuch things as we could never have thought of, which yet being discovered, have that admirable Connexion with all true Reason that we are Ravished with the Glory of Truth that thineth in them, is a Second. The purity and fulness of Scripture-Precepts, commanding every Virtue, forbiding every Vice, and enjoyning nothing either superfluous or burdensome, is a Third. The greatness and spirituality of the Scripture-promises, where we have the nature of Happiness so describ'd and stated, the directions for the attainment of it so full and clear, the grounds of its certainty so many and incontestable, and the whole so fram'd as to be both a powerful inducement to an alacrous and uniform Obedience, and a powerful Antidote against all Temptations to fin and sensuality

flity make a Fourth. The quality of Scripture Prophesies, and the Events fill answering the prediction, is another undeniable Evidence of the Divinity of the Bible. The Nature and exactness of Scripture History relating things of the greatest Weight & with the greatest Truth, is another Evidence arising from the subject matter of the Scripture. It alone informs us of many matters of Fact, which no other Writings either have or could; and as the knowledg of fuch things was indifpenfably necessary, so being examined as they are recorded in the Bible, we find the account of them rational and fatisfactory. What other Nations have onely faint glimples of in fabulous Stories, of those the Scripture gives us exact and authentick Records. Not to speak of the Date of the Bible it felf! what Book can vie with it as to antiquity of contents? As all Ethnick Hittories are latter than some parts of the Scripture, for most of them are traductions from thence, and are but parts of the Mofaick Story corrupted and debaled with Egyptian being Grecian Fables. Where have we fuch an exact and full display of the Origine and several periods of the World, and

and the Original of Nations, as the two first and tenth Chapt. of Genesis do afford us. Yea, in the Narration of such things whereof we have also some register in Humane Records, it were not difficult to demonstrate that there are peculiar Chatacters in the History of the Scripture, differencing it from all writings of meer Humane Original, and manifest-

ing it to be of Divine extract.

The Second Head of Arguments, by which evidence is given to the Divine Original of the Scripture from the Characters impressed on it, respect the Form of it, or the manner in which things are delivered and treated. And here the Majestick Authority that it dictatesto mankind in, is hugely remarkable. In no other writing whatfoever is there that Soveraignty of Commanding usurped, that the Scripture assumes. It alone treats with us in a way of Supremacy, Majesty, and Authority, becoming Him in whose Name it pretends to speak. Whatever else hath laid claym to the being a Revelation from God to Mankind, doth by its fneaking, creeping, flattering way of address, evidently betrav

betray the meanness of its Original. 2dly. The Stile of the Scripture doth plainly breath of God. With what Brevity without Darkness , with what Simplicity without Corruption; with what Gravity without Affectation; with what Eloquence without Meretricious Ornaments; with what Plainness without Flatness or Sordidness; with what Condescensions to our Capacities, without Unsuitableness to the Subject Matter, is the Scripture written ? When the Holy Inspirer of the Sacred Pen-men stoops most to our Capacities, he even then retains a Prerogative in his Stile, above what is to be met with in meerly Humane Writings. There is that Succincinels. Pre-Plenitude and Majesty in the spicuity, Stile of Scripture-Laws; that Sweetness and Spirituality in Promises; that Austerity in Comminations; that wonderful Acivorns and Das force and Emotion in Expostulations; that To meet Accommodation of Words unto things through the whole Bible, that no Hamane Writing can equal. If there be at any time Obscurity in the Scripture-Stile, it is either from the Sublimity of the Matter declared, which no Words though never so easie

in themselves, can help us to adequate Notions of : Or it is from some Reference to ancient Customs and Stories. which made the Expressions easie to the Age and Persons first concerned in them, though they may be Dark to us, through our Unacquaintedness with those things, that were both the occasion of them, and the Key to them : Or else it is because they regard Futurities, which it was neither for the Safety of the Church in Generals nor the Interest of Primitive Believers to have bad plainly foretold; and as the fulfilling of them will give Convincing Light about them; fo I do no ways queftion, but that after-Ages will admire what we do not Understand: Or God intending the Scripture for Persons of one fort of accomplishment as well as another, we may very well suppose that it became his Infinite Wisdome so to frame and adapt the stile of it, that there might be some things in it to find exercise for the most elevated Capacities and speculative Wits, especially there being not only enough suited to Weaker enquirers, but all that is absolutely necessary to be known being plainly revealed, and nothing left difficult to be understood but what what is not necessary to be understood The pretence of want of Eloat all. quence in the stile of the Scripture is a groundless, as well as a false calumny, And it ariseth first from a misrake of the Nature of True Eloquence, as supposing it to consist in a flourish of painted Words, or a smooth structure of periods, or. which chiefly influence the affections, and leave not those lasting impressions that calm Reafon doth. Such Arguments might possibly become the Ancient sophists and Demagogues whose end was inideiges and Exmongie Oftentation and amazement; but do not at all become the Holiness and Majesty of God, in whose Name the Bible speaketh to Us. Nor doth a ofor and milarono a a grandiloquency and bewitching (moothness agree to the end and scope of the Scripture, which would have the great effects it aims at, produced by the things whereof it treats, and not by flourishes of Wit, and flowers of language. For, as origen observes, if the Scripture had nsed that Elegancy of speech which is admired among the Greeks, one might have suspected that it was not truth it felf that prevailed with men,

but that they were deceived by the rotin end seemends. The splendour and elegancy of words. Upon this account Paul, though he came behind no man in manliness of expression, yet he declined all sociate hore artificial affection. I Cor. 1,17. ed Wildom of words, and & 2,4.

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ticing Words of mans Wisdom iva un newon & saveds 12 gest, left the trofs of Christ fould be made of noneeffect. Or 2ly. It proceeds from want of confideration that the Easterne Eloquence might differ vast ly from the Western. If that which even among our felves is accounted Eloquence in one Age, ceaseth to be held fo in another, why might not the Scripture stile have admirably fuited the Genius of those times it was first calculated for, shough it do not accord to our western Rules of Oratory? And who knows but that our Europæan Stile may be as little relished by the Asiaticks, as theirs is by us. In a word if Eloquence and propriety of Spech ought to be judged of by its commensurateness to its End, namely its accomodation to the matter that is handled, and condescension to the capacities of them

to whom it is directed; and if a regard in a determining concerning a stile; ought also to be had to the quality of the Speaker, I am sure in none of these doth the Scripture saile; but on the contrary there is that of every one of them shining in the Language of the Scripture; that plainly argueth it to be of more

than Humane Original.

A third, Medium considerable in the Form of the Scripture as a further implanted evidence of its Divinity, is the admirable Harmony and agreement betwixt one part of it and another. Though given out at times, ages, and places distant from one another, and by persons of different educations, accomplishments, and interests, yet there is an excellent consonancy of one part with another, and of every part with the whole; which plainly shows that they all spake by one Spirit, and though they treated of different things that they were all the Amanuerses of Him that is uniform to Himfelf and the same for ever. The seeming differences in the Scripture are so few in number, so inconsiderable in the matter of them, and withal so easily salved, that they strengthen the evidence by shewing that

that the Harmony of the Scripture is without Craft and Conspiracy in the

Pen-men of it.

The fourth Common place of Arguments, drawn from Implanted Characters for the Divinity of the Scripture, ariseth from a Consideration of the End, Aim, and Scope of the Bible. The Scripture hath plainly an End, wherein no other Writing hath any share, further then as it is taken from it, or fram'd in Conformity to it; and yet the very best of such Writings being compared with the Scripture, do vifibly fall short in the Way and Manner of Representing and Enflaming to the pursuit, and conducing to the Attainment of that End. The Supreme End of the Bible is the Glory of God by. Jesus Christ. It is true, the Works of Creation and Providence do manifest the Glory of the Divine Attributes confidered Absolutely, and in themselves; yet so as that they neither extensively nor intensively display the Essential Perfections of God as the Scripture doth: But as to the Manifesting the Glory of God in and through Jesus Christ, they are wholly silent. Pri-

Priviledge is the Peculiar of the Word alone, and referved to it as that Authentick Character by which he Hononreth it above all his Name. The Subordinate End of the Scripture is the restoring of falme Man; with a discovery of the Way, Means, and Terms of his Recovery. And as the Scripture alone doth this, fo it doth it eminently, and to all rational Satisfaction. It were easie to branch this into many particular Mediums, by displaying how it alone instructs us in the Remove of the many insuperable Obstacles; how it resolves us in the great Entanglements and Perplexities that our Reasons are exercised with ; how it brings into Light Pardoning Grace, without giving the least Encouragement to the Practice of Sin; how it provides for our being renewed to the Image of God, as well as our being reconciled to Him; and shews us the Way and Means of being delivered from Lust and Corruption, as well as Wrath and Guilt. In a word, that it is Defective in informing us of nothing that is necessary for us to know, either with reference to our Duty or Happiness; but that it fully instructs us in every thing

thing that our Natures look after, or are capable of. And all this it so performeth that the feveral Lines of it Center in the glory of God by Jesus Christ, through whom we have not only Happiness conferred upon us, but Grace to fit us for it. There are other Intrinsecal Evidences infifted on for the Proof of the Divinity of the Scripture, which as I shall not endeavour to enervate, so for Reasons that it is not needful to declare, I shall wave the producing of them. Nor is it Number so much as Weight of Arguments that is to be trusted to in any Case, especially where the Theme is important, and the Controversie to be decided only by Demonstration. Now as upon the one Hand, I know not one of these Texpiera, I have alledged, by which I am not able to demonstrate the Divine Inspiration both of the Bible in general, and of most of the particular Books in it; so if there be any Books received into the Canona where any of these are wanting; they are such as are Narratives of things done among Men, and most of those are born Witness to in such other Books, as have all the fore-going Characters;

and if there be any of them that are not Testified to, yet we have all desirable Evidence that they were Written by Persons Divinely inspired; and though all the preceeding Signatures do not occur in them, yet some one, or more, by which they manifest themselves to be of God, do; and in none of them is there any thing inconsistent with the Kurieua. we have produced. Upon the other hand, it is easie by the preceeding Marks to discharge from all Interest in Divine Inspiration a vast Number of Books that pretend to a Share in it. Yuch I mean not only the Sibylline writings, the Prophecy of Enoch; the Epittle of Christ to Abgarus; the Gospels of Nicodemus, James, and Andrew; the Canons of the Apostles; the Revelation of Paul, his Epistles to Seneca, and the Laodiceans; the Millals of Mathew, Mark, Peter,&c. but all those Books which are Commonly stiled, Apocryphal.

§. 7. Besides the Characters impressed on the Scripture, by which the Divine Inspiration of it is plainly evidenced: There are many External Motives

by which the same might be further demonstrated. And here may be pleaded the quality of the pen-men; their candor, fincerity, inability of being the immediate Authors of fuch a contrivance, that they had no base nor secular Ends, that they are impartial in laying open their failings, and that they always father the whole upon God. (2) The antiquity of Scripture Records at least some part of them, to which all the rest are confonant and upon which they superstruct. (3) The preservation of the Bible through fo many Ages, when fo many of Wit, Power, and interest in the World had fet themselves against it.(4) Its spread, success, and entertainment in the World, with the manner of its propagation, without force of Arms, or ait of Eloquence. (5) The effects it hath wrought in great, sadden, & lasting changes that it hath produced, in men principled in their Judgments, preposses'd with Educations and prejudiced by Lust against it. (6) The attestation of Miracles, which are Gods Seal to authorise the person in whose behalf they are wrought, and Doctrines to which they are annexed. For a Miracle is an extraordinary work transcendent to the H 3 powers

powers and capacities of natural Agents. It is either the altering and stopping the Course of Nature, or the produting fome effect above its Laws and power. A Miracle is an operation of God in Nature either without interposure of a second Caufe, or above its abil ty. In a word it is the production of something out of nothing, either as to matter, or manner of production. Now fuch Works are the immediate effects of Almighty Power. It is the Peculiar Title of God to do Wonders; and he only can do Wonderful Things. Were there not some things in possible to Natural Agents, there were no foom for a real Miracle; and were there not other things which we only think to be impossibles in Nature, we were not capable of being deluded by an appearing one. Effects exceeding the lines of ordinary operations may be produced by a combination of material Agents, and Sathan may wonderfully ape a Miracle by the impressions he is able to make upon matter; but every true Miracle is the product of a Power that is infinite. As God alone can work Miracles so he never exerts His Power in the production of any, but in order to humane

humane instruction. The Devil loves to be acting his Power, to fill men with Amazement and to make them Wonder. but God reserves his Power to seal some portant Truth, to relieve men in some Urgent straight, or to afright them from some destructive Practice. Miraculous Works are one of the greatest attestations that God can give either to person or thing, and are usually his Seal to some great Truth. God is a spirit & cannot be feen to give Testimony, yea should he asfume a shape and in that declare himfelf, there would be still a great deal of lyableness to exception; and therefore one of the most convincing Evidences that God can give to Person, Doctrines, or Cause, is by the effecting of some such Work as is only possible for an Almighty Powerto produce. Hence those ancient Impostors that usurp'd the Title of Prophets either among the Jews, Christians or Heathens, pretended to Miracles and Signs, knowing that without that counterfeit Seal their Doctrine would never have been received by the People, and the better to Ape a Miracle the greatest part of pretenders to Enthusiasm, were in all Ages Magicians. H 4

True Miracles, being the effects of Gods immediate Power; the Notions which we have of his Wildome and Goodness do not admit us to suppose, that he should lend His Omnipotency to confirm a falshood: For this were the way to induce men into error in a matter of the greatest Moment. And therefore while I believe God to be True and Good; I will never believe that He will lend his power to Impostors to cheat and abuse mankind. Yea were it consistent with Divine Truth and Justice fo to do, yet it is repugnant to his Wisdome, in that he should hereby not only weaken but wholly take off all the Evidence that Himself can give to Truth by miraculous Operations. For if God can exert his Power in the confirmation of a Falfity in one Case, what security can we have that He may not do fo in another? To fay that God doth never work a Miracle for our Tryal, in reference to a falle Doctrine, till he hath unquestionably confirmed his own Truth before, and that the having an established Rule to examine after-Doctrines by, is enough to preserve us from being imposed upon by Error, though it should come backt with

the attefation of Miraculous Works: I affirm that this plea is not fufficient, and and that there are objections to the contrary which it doth not refolve. For Firft. As primitive Revelation is not capable of receiving confirmation from its consonancy to any Revelation formerly acknowledged, it being it felf the fire ; fo after Revelations that are either really or according to the best judgment that we can make, New, are as little tryable by their congruency to what went before. And if we allow Miracles to be an Authentick attestation in such cases; I fee not how we can admit them to be fallacious in any . Secondly, The ancientest portion of Scripture are the Mofaick Writings, now antecedently to the giving forth of these as the Standard of after Doctrines, Idolatry, Superstition and Error had greatly over-spread the world : I would therefore ask, if God may immediately work Miracles in behalf of following Errors, what affurance we have that he could not do fo in reference to fuch as preceeded ? I know no argument that can be brought in proof of the Negative in the latter Case, but what will equally conclude in favour of the Negative

tive in the former: For if we refolve it into the Nature of God, that he could not do so in the last Circumstances; the fame Effential Perfections in God which lead us to judg fo of him in them, will persuade us to have the like thoughts of him in all Circumstances that we can imagine. Thirdly, It is expresly against the Evidence of Scripture-Testimony, that God should work a Miracle to confirm either the Mission, or the Error of a false pretender, See Fob. 9. 16. 29. 20, 21. Christ having restored Sight to one that was born blind, the Pharifees do notwithstanding question whether he was an Embassador from God, yea, expresly affirm him to be an Impostor; as for this Fellow we know not whence he is. Now let us observe after what manner that miraculous Work is urged in Justification that Christ could be no Deceiver, p. 16. How can a man that is a Sinmer arteures augerantes i. e. one that fally avoucheth himself to be sent of God. do (wch Miracles, and 30,31, The man anfivered and faid unto them, why herein is a marvellous thing that ye know not from whence he is, and yet he hath opened mine Eyes, now we know that God heareth not finners:

finners: i.e. doth not by miraculous Works, bear witness to them that come in their own Name. I know that we are to diftinguish between what the Scripture it felf faith, and what is only faid in the Scripture. And that the Scripture it felf is true though there be many falle fayings Historically recited in it; because though the expressions themselves be falle, yet it is true that thefe Untruths which it reports were spoken. But he that looks into the Chapter, will plainly perceive that the Holy Ghoft doth not only Register these Sayings, but Adopt them. And that he doth not barely affirm that fuch Pleas were made, but that the Pleas themselves were true and folid. The Exceptions why Miracles are not in themselves an Incontestable Evidence of the Doctrine they are wrought in Confirmation of, and of the Divine Mission of the persons that work them, may easily, I think, be taken off. The Ift. is, That Miracles have been wrought by Hereticks, Pagans, and others, whose Persons were neither Authorized by God, nor their. Doctrine true. And here the Wonders reported in History to have been done by Afculapius, Vespasian, and especially

Apollonius Tyapeus, whom Hierocles dueft in point of Miraculous Works compare with Fefus Chrift, are alledged. which I return these Five Things : (1.) We may justly question the matter of Fact as to many of them; nor are the Reporters such, as that we are bound to yield them an Implicite Faith. Pia frandes have found Entertainment not only among Heathens, but Christians. Nor do I doubt, but that most of the Ethnick and Popils Miracles are meerly Romantick, and that it is enough to discharge our felves from them, by putting the Patrons of them on the proof, that ever any fuch things were wrought. (2.) Many of these seeming Miracles may be salved by Natural Causes. We use to Baptize the extraordinary Phanomena of Nature with the Name of Wonders, because of our Ignorance of the Ability of Natural Agents. How many things were look't upon by the Pagan World, as the immediate Effects of a Supernatural power; that we can now give a distinct and Philosophical account of: (3.) Many of them are to be ascribed to the Power and Operation of the Devil, who can' House, Jaso, make a Lye as well as tell one. Next

Next to Oracles, Satan hath ferved his Ends on the World by counterfeit Miracles, and in both, he hath fet himfelf to Ape God: And though we cannot fo readily in every one of them detect the Imposture; yet in most of them, we meet with some Circumstance or other, which may induce us to give the Devil the Honour and Reputation of them. (4.) Some of them, and those such as descend to us with the greatest certainty, feem to have been wrought to prepare the World for some strange and new Providence that God was to bring upon the Stage, or to give reputation to some person that God defigned for some solemn undertaking, and not in the least to confirm any erroneous Doctrine or false Religion; and as to fuch miraculous Works, I know nothing hinders why they may not be afcribed to God. Thus would I resolve the Cures wrought by Vespasian on the blind and lame Men, to have been done for the better introducing and establishing him in the Romane Empire; God haveing intended him for the Minister of his. Wrath against the Jewish Nation: But that from some Circumstances of the Story as it is related by Suctonius, and TaciAnotherror, Enemy not easily discovered; of the Agency of the Devil was in the whole. For I find the infirm Persons alledging their being advised by Serapis, to make their Address to Vespasian for Relief against their Maladies: Now it is not likely, that God should employ the Damon for the Herald of what himself would accomplish; or that he should encourage I-dolatry by Communion with Votaries at the Devil's Temple. (2dly.) The Method of restoring the blind Man to his Sight by spitting upon his Eyes, seems plainly to have been done in Imitation of

Cognoscis pie lector falsam imitationem Miraculo-rum Christi, sic solitus il-ludeneborumiebus, o Laspun. Is. Casaub. 201 aublocum.

Christ; and that Satan was the principal Agent in the whole, intending hereby either to disparage some of the Miracles of our Saviour, or to maintain his own Kingdom in the way that He had erected his. (5.) Some of the wonderful Works urged in the proof of what we are contending

against might be wrought in Confirmation of the Truth of God; and yet without any respect to the justifying the Mis-

fion

from of the Publisher of it. And with reference to such works, I know no danger in emitting God to be the Author of them. An instance to this purpose, we have Mark 9.38. Where the Person casting out Devils, was neither Commissioned by Christ, nor did so much as directly own and embrace Him; and yet God lent him his Power to accomplish these Effects. And supposing a Truth in the Matters of Fact, as reported of the Romish Missionaries in the Indies, I should think this Key sufficient to unlock them.

The fecond and great Exception, why Miracles are not always a sufficient Proof of the Doctrine in whose behalf they are wrought, is fetch't from Scripeure. And truly if the Texts pressed in this Service, be not found either mistaken or urged beyond their true Intendment, we will readily refign both our felves, and the Caule we have been pleading. Nor shall any Shew or Appearance of Reason in favour of it, weigh with us, there being no Reafon fo great as to believe what God hath faid. The first Argument levied from Scripture for this Warfare, is drawn from what the Magicians did in their Contest with Mofes in Egypt; whereof we have

an Account in the 7th. and 8th. Chapl ters of Exedus. To which I reply (1.) That most, yea all, saving one or two Interpreters, deny any thing done by them to have been truly Miracles, (2.) Tho Way, Manner, and Rites they used in effecting what they attempted, do plainly acquit God from any Agency about their Works, further than the permitting them. For they are faid to have done fo by their Inchantments, Exod. 7. 11. and 8.7. I dare not think that God was at the Maricians Beck; or that he would conciliate Credit to their Hellish Arts by subserving them; or that he would exert his Sacred and Almighty power in Honour of Satans Institutions and Ceremonies. (3.) The Magicians finding themselves out-done by Moles in the matter of turning Dust into Lice; cry out, that the Finger of God was there, Exed. 8. 19. which I take to be no less than an Acknowledgment, that whatfoever they had done before, they had done it by Magick: And that it was through the influence and Agency of the Devil, that their Rods had been turned into Serpents, and that Frogs had been brought upon the Land. (41%.) Though what they did in the two fire Instances, wherein

wherein they confronted Meles feems to bear such a Resemblance to true Miracles, that it was not at firlt eafie to distinguish the one from the other; yet if were easie to demonstrate, that the things which they effected, were not without the compass of the Power of Demons. And that it might appear, that the Power by which Moses acted, was different from that by which they acted , God therefore wisely ordered it, that his Rod should devoor theirs; thereby leaving an offerns apento, fingular Peculiarity in the Miratles of Moles to witness their Divine Original. The fecond Argument mustred from Scripture to fight in this cause is brought from Mat, 24, 24, 2 Thef. 2.9, Apoc. 13. 13. To all which I answer. (1.) By granting that the Expressions are lofty, wherein the Holy Ghost predicts the Signs and wonders which falle Christs. and falle Prophets were to work; yet I think we are not to conclude from the Majesty of the Terms in which they are foretold, that the Works themselves were real Miracles: But that God would intimate to us, either that they should be such, as would so hugely resemble true Miracles, that it would not be easie to detect them s

them; or that he would thereby awaken us to examine the Doctrines of Men by their Consonancy to the Scripture which was then given out and established, rather than implicitely to refigne our felves to the Conduct of every Wonder-monger. (2.) The best Key to judge of the quality of the Signs and Wonders there foretold, whether they be true Miracles or not, is to take a View of the extraor-dinary Works, Recorded to have been done by the pretended Jewish Messabs, and the Apostarical Roman Church, one or both of whom are referred to in the objected places. And if we will apply our felves to this Method of Tryal, I dare undertake that there is not fo much as one Sign or Wonder truly Recorded concerning them, which may not be folved either by a Co-incidence of Natural Causes, or by the hidden Power of Damons. (3,) They are expressly stiled Tierra Javas, lying Wonders, and that not fo much Respectu finis, because they were wrought in Confirmation of a Falfity; as Respect u Materia, because they only Ap'd true Miracles, but in truth were not fuch. Yea, as if that were not enough to acquit God from being the Author of them, they are

are exprelly ascribed to an "toboom of Servie, Agency of the Devil. The third. and last Argument brought in Relief of their Opinion, who think that God may exert a Miracle-Working Power in the Confirmation of a Falfity, is taken from Deut. 13. 1, 2, 3. To which I answer, (1.) That the place doth more especially relate to the fore-telling of Events, than to the working of Wonders, And therefore if God never lent his omniscience to the Service of an Impostor; we have no reason to think that he should lend his Omnipotency to the Service of one. And if all the Predictions of falle Prophets may be falved without Recourse to Divine Inspiration ( as indeed they may ) I suppose their Wonders may be alfo falved without Recourse to God's Infinite Power. (2.) They are the Prophets after the Promulgation and Establishment of the Law of Moses that are there spoken of; and therefore the Law being given out as the Test of after-Revelation, at least during that Occonomy; God tells his People that they are not to try the Million of Prophets only by Miracles, but especially by the Agreeableness hefs of their Doctrine to that of Mofer. And this may be a reason, why we do not find, that other Pen men of Old-Testament Scripture were honoured with the working of Miracles. I know indeed that some Prophets were intrusted with Miraculous Power; but so far as I remember, there was not one besides Moses who was made use of in giving forth the Revelation of God to the Old-Testament-Church, that had this Priviledg conferred

on him.

Having thus made appear, that all Mifactes are Effects of a Divine Power, and that wherefoever God exerts his Miracle-Working Power in Confirmation of any Doctrine, he declares it to be of, and from himself, and to be Unquestionably True. I shall not now insist on the proving, that the Bible is justified by Innumerable, Great, and Undeniable Miracles; that being largely, and beyond all possibility of Reply done by other Hands. I shall only say, that even those who suppose that God may sometimes put forth his Wonder-working Power, in Attestation of an Error, do not hereby defign to Rob us of the Evidence of Miracles for

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for the Divinity of the Script. For as none have gone beyond them in the proof of the Divine Authority of the Bible in general, so no one hath improved the Medium of Miracles to better purpole, As they have shewed that the Scripture is attested by a greater Number of Miracles, and those both more eminent, more conspicuous, longer continued, and oftner repeated, than ever any Errour either was, or ever could be. So they not only prove that God never wrought a Miracle in confirmation of a Falfity for Tryal, till he had first incontestably established his own Truth, but they also declare that he could not. It is not then upon an apprehension of their having disferved the Authority of the Bible in this particular that I have affumed the freedom of discoursing these things, but that an opportunity of more light in this matter may be afforded. The Cause of the Scripture will fuffer nothing in the main, on what fide foever this Controver fy iffues. And as I know my felf in more need of being instructed than of capacity to offer information to any; So it is the same pleasure to me, to have my Notions

Notions confuted when unfound, as it is to be restored to health when I have been sick.

5.8. Having briefly viewed the ferviceableness of Reason as to the demonstrating the Divinity of the Scripture; we may, ere we make any further proceed, infer and conclude from hence its Authority, For upon its Divine Original doth its Authority bear. The formal reason of our submitting our Hearts and Consciences to the Bible, is Gods speaking in it. The Authority of God is his right to command and require Obedience, and it is founded not only in the supereminence of his Nature, but his Relation to us as our maker. Having made us Rational Creatures capable of moral Government, he may accordingly Rule us by Laws backt with promises and threatnings. I acknowledg that de facto, men may withdraw themselves from under the Authority of God, and may deny him Obedience; but that militates nothing against the Right that is vested in Him of ruling them, nor the obligation that they are under of obeying him. Now the

the Authority of the Scripture arifeth from its being Gods Word and his fpel king in it. Nor are the most momentous Reasons of that fignificancy to determine our Affent, as the Testimony of a person of infinite Power, Wisdom, Goodness and Truth. What greater Assurance can we have to ascertain our belief, than that the affirmer is infinitely Wife, and cannot be deceived himself, and infinitely Good and cannot deceive others. To say, as the Papists do, that the Scripture hath its Authority in fe, in its felf, from its felf; but that it harh its Authority quoad nos, with respect to us, from the Testimony of the Church; is to talk without either Reafon or fense. For (1) Authority being a Relative Term, nothing can have Authority in it felf, which hath it not in respect of others: Nothing is a Law properly but what is a Law to some. It is impossible to suppose an actual Right in any to Command, without supposing an obligation in some to obey. If the Scripture therefore have no Authority from it self in respect of

Humana dieta argumentis & testibus egent, Dei autem Sermo ipse sibi
testis est; quia necesse est quicquid
incorrupta veritas
loquitur, incorruptum sit testimonium veritatis Salvian, de vero judicio
& providentia
Dei lib.'3.

us, it neither hath, nor can have any. Authority in its felf, at all. (2) If the Scripture have no Authority with respect to us but what it hath from the Church, how comes the Church it felf to be under an Obligation to receive and obey it. There can be no obligation but in Relation to some

Antecedent Authority, and if there be no fuch Authority obliging the Church to receive the Scripture, there should be no Sin in her rejecting it. (3) It the Scripture have no Authority from its felf, and Gods speaking in it, with respect to us, then the Church should be the first Credible. which is altogether falle, it being by the Scripture that we both know that there is a Church, and how far her Testimony is to be trusted to, (4.) every Testimony is posterior to the thing testified, and is accordingly true or falle, as it is agreeable or disagreeable to the nature of the Thing it beareth witness, to, If therefore the Scripture have any Autho.

Authority with respect to us upon the Testimonial of the Church, it behoved to have it antecedently. In a word, if God have not a Right of commanding us in-dependently on the Testimonials of the Church, then no private Revelation that ever God made, or could make of himfelf to any, is of the least force or fignificancy, Nor could they to whom God by Visions, Dreams, Inspirations or otherwise made himself, his Mind and Will known, take upon them to give forth and publish to others what was thus revealed to them, till they had the Testimony of the Church that it was Authentick. Having established the Authority of the Scripture upon its true basis namely on its being Gods Word and speaking in it. Now for as much as no man either is, or can be obliged to believe a lie: We may hence learn what

to judg of that Notion of Des-Cartes and some others, viz. Deum posse fallere si welis, that God ean deceive if he please.

Cartes. Medit. 3. & Resp. ad obj. 2". Wolzog. de interpr. Script. p. 24.

No one denies but there both may be, and are, those things in the Word of God, which men may turn into occasions of

bein-

being Deceived; all that is contended for, is this, that there can be nothing in a Revelation from God, which may be a proper Canfe of Error. To fay that God may Deceive if he would, is no less than to affirm that he may cease to be God if he would. God can do nothing, but what in fensu diviso, abstracting from his Decree to the contrary, he may Will to do. If we prove therefore that it is repugnant to the Nature of God to be Willing to deceive his Creatures, we at the same time demonstrate that it is contradictory to his Power to do fo. First then, If God may Deceive if He please, what afforance have we but that he hath, and may chuse to do it? Nor is it enough to say that he hath told us that he will not; for if he may deceive at all; I know nothing hinders, but that he may even then deceive us, when heainforms us he will not. Secondly, no one can deceive an other, but it must proceed either from Ignorance, Errour, or Malice; but all these interfere with the Nature of God, and by consequence this posse fallere lyes cross to his Nature also. deceive argues either want of Wisdom, Goodness or Veracity, and therefore in

no sense can God Deceive, seeing he can neither cease to be Wife, nor give over to be Good, nor fail to be True. Thirdly though a finite, ignorant, and mistaken Creature, may impose upon us, without faying one thing, when he thinks another: Yet it is impossible that an Infinite. Wife, and Omniscient Being should deceive any, but that at the same time he must lie: But that God cannot lie, we have both the Testimony of Scrpture Tit. 1. 2. and the highest afforance that Reafon can give us. Hence no one ever acknowledged a Deity, but he withall included in his Nature rdanibever, to (peak nothing but truth.

6. 9. Having unfolded the Nature and Quality of the Motives, that our affent to the Divinity of Scripture is raised on , we may hence infer, that our Belief of the Bibles being the Word of God, is Di-

vine and Infallible. For

as Doctor Hammond fayes in another case, if the Person affirming be Infallible, then is the Belief of such a Person Infallible also.

Of the Reasonableness of the Christian Religion. Cap. 1. Sect. 3.

So if the Grounds of our Affent to the Scriptures being

ing a Revelation from God, be Infallable. out Affent which is built upon these Grounds, is Infallible likewise. Assents are not specificated and Denominated from their objects, nor yet from the Faculties that elicite them, but from the Foundations and Grounds on which they are raised. Whilft then the Motives upon which we believe the Scripture, are more than Moral, our affurance of it's Divinity is more than Moral alfo. For as we distinguish between the Confequent and the Consequence, the thing inferred, and the manner of Inferring it; and as we reckon every Confequent rightly deduced from an Infallible Antecedent to be Infallible also, though the Faculty by which it is deduced be in it's Nature Fallible, and in it's Operation lyable to prevaricate and mistake: So every Assent built upon infallible Inducements, is an Infallible Affent, though the Inftruments by which the Assurance of the Existence of fuch Inducements arriveth with us, may in their Nature be lyable to Errour. Besides, the Incertitude of the Subject or Mind, doth not at all weaken the Certainty of the object, or the Certainty of it's Motives. That God is, is in it felf certain; and there are Indubitable Arguments

gaments by which his Being may be demonstrated, though all the World should Hefitate either about his Existence, or suspect a Fallacy in the Media of it's Probation. The Incertitude of the Mind doth not arife from any Fallacy of the Media, but from want of Evidence into. and Cognition of them. The principal Grounds of our Receiving the Bible for the Word of God, are it's Internal Motives, or Arguments impressed upon it; nor is the manner of it's Conveyance from Age to Age of fo great Import in this Matter, as fome do imagihe. For should we have Light on it by chance, or had it dropt out of the Clouds, yet while it carries these Signatures upon it which it doth, we might by the meer Exercise of our Rational Faculties, without the Testimonials of any Man or Church, have concluded that it could have proceeded from none but from God. And should in be granted, that the conveying down the Miracles, and other External Evidences, that are brought in Confirmation of the Divine Inspiration of the Bible, is done by Humane and Fallible means, yet it no ways follows, that our Assent to the Scrip-

Scriptures being the Word of God. though built upon those motives, is Fallible For Tradition is not the Formal Ground of our belief in this case, but only a means and Instrument of handing the Grounds of it to us. Nor do I think but that it may be defended, that as the External Motives upon which we receive the Scripture for the Word of God, are in themselues Infallible, that they are also infallible in their manner of conveyance to us. For as it may be demonstrated that the first Reporters of these Evidences were infallibly inspired in the Reports they make, and in the writing of the Records, which they left behind them, fo it may be likewise demonstrated that the Providence of God hath watched over the preferving them down to us. The exception made by a very learned Person, that there are degrees of Certainty as to the Divinity of the Scripture, whereas there cannot be degrees of infallibility; May I think easily be taken off. For if by Degrees of Infallibility, he mean no more but that there are some who have their Faith established upon more Media, than others have theirs. There are thus degrees of Infallibility,

as well as there are degrees of Certainty. And though Faith superstructed upon any infallible Medium be Essentially an an Infallible Faith: yet that which is built upon a plurality of such Media, may be stiled a faith intensively & gradually more Infalli-

ble. But if by Infallibility, he mean the infallibility of the Mind, then I must crave leave to say, that it is not to the purpose. For as in an Apoditical Syllogism, there may be a certainty both in the Consequent and Consequence, and yet our mind, through either

Altus qui en bis
Principiis procedie,
certus est & infallibilis, quamvis illi,
qui bunc attum elscit, ejus Infallibilitas non semper sit
comperta. Compton.
Tom, poster, in
Thom. Disp. 9.
Sca. 6.

not discerning the necessary connexion between the Terms of the Antecedent, or not seeing into the regular and orderly deduction of the Consequent from the Antecedent, may remain uncertain: So our Assent, built upon unerrable Motives, is an infallible Assent, though the mind in the mean time through not discovering the Infallibility of those Motives, may remain subject to doubts and fears. And indeed the Schoolmen call the Certifude

titude of the Att only by the Name of aCertainty of Infallibi-

Sell. 1.

Compton, Tom. lity; whereas they stile poft. Difp. Dif.8. the Certitude of the Mind by the name of a Certainty of Adhesion.

The Infallibility of the Act of Affent, refults from the Infallible Certainty of the motives which ground fuch affent; but the firm Adhesion of the mind, or that which we have called the Infallibility of the mind, though it radically arise from the Nature and quality of the motives, yet it doth withal & that immediately connotate a perception of the motives themfelves that they are Infallible, and fuch as we may venture our Faith upon, without either fear, doubts or Jealousies. And herein lies our first Duty about the Scriptures, that our Faith answer their Gredibility, and that the Adhesion of our Minds to them be as firm as the Objects themselves are Immutable, or the motives afforded us in their Confirmation. are Infallible and fure.

6. 10. Having declared the great ferviceableness of Reason in demonstrating the Divinity of the Scripture, we are next

enquire into the use of it in our attainment to the sense and meaning of the Word. God in vouchsafeing the World'a supernatural Revelation, supposeth us not only furnished with the Tensitive Faculties of Seeing and Hearing, but endowed with intellectual principles by which we may understand it, judge of, and affent to it. Were we destitute of the latter, Scripture were of no more fignificancy to us, than to Brutes: and were the former denyed us, we were no more capable of being transacted with in this way, than Stocks and Stones are. Now the letter of the Bible without the genuine sense of it is not properly the Scripture; nor will it availe us to any end or purpose, more than the having a shell without a kernel. Words are of no further use, than as they are representations of conceptions & Images of things. Could we communicate our Conceptions to one another immediately, or by any other figns, and that with the same facility and certainty as we do by Words, there would be no Occasion for Words, nor any need of them. As conceptions are the representation of things in the mind, so words are the representation of these conceptions to others. But forasmuch as we can have

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have no perception of the thoughts of another though he should express them in Speech or writing, unless we first know that such and such words are in the use of mankind appli'd to denote such and such. things, therefore all words as they are Manifestative figns of Conceptions, so they are Suppositive signs of things. though they be first Indicative of Conceptions in the intention of the Speaker, yet. as to execution with respect to the hearer, they are first Manifestative of things; for unless we know what things such and such words are ordained to fignifie, they can be no interpreters of the thoughts of him that Speaks. I know no greater disparagement that can be put upon the Bible, nor affront that can be offered to the Author of it, than to stile it, a little Ink variously figured in a Book, or a few unsensed Characters: And yet at this rate do the Papists frequently talk. It is of the essence of words properly taken, to be fignificative. For this end were they invented and appointed, and it is this that gives them their Form. Brute Animals though they may be taught to utter many Words, yet because they understand not truly & really any thing they fay, therefore they cannot be

be faid be faid properly to Speak. To affirm, that by the Scriptures we cannot mean the fenfe of them, but only a Book of fuch and fuch unsensed Characters; is to degrade God below a Man, and to treat a writing endited by Him, more opprobrioufly than we will allow our own Scribes to be dealt withall. Do we not judg and account other Books to be Interpreters of their thoughts and judgments that wrote them; and shall this be denied to God? If there be not a sense intrinsecally included in every Word and sentence of the Scripture, he was ill employed that gave it forth. In brief, if words be devoid of fense, when they are Written, they are also devoid of it when they are spoken; Speech & writing no otherwise differing, but that the one is the Register, Substitute and Vicarious of the other. If the Scripture have not a Sense Originally in it self and effentially belonging to it, it can never have any, feeing for the Church to affix a sense to it, is only to declare her own fense, not its; and indeed to impose both upon God and Now God in giving forth the Revelation of his will, not only inspired the Penmen of the Bible, as to the Doctrines and things they delivered, but as to the K 2 Word: Words, Terms and Expressions in which they declared them. It was God himfelf that |pake in the Prophets, Heb. I. I. The very Words they used were x620178 # duaros ayis, Words which the Holy Ghost put into their hearts and Mouths. I Cor. 2. 13. The ineand was be and sos. The Writing, or Word written was by Inspiration from God, 2 Tim. 3. 16. And furely God, if he please, can speak in as plain Words as any of his Creatures can do Men many times through some defect in their Judgment, or through a penury of Words, or through an incongruous disposition and texture of them, are at a loss to express themselves intelligibly; but to none of these imperfections is God incident, and therefore if he please he may declare himself so as that men may understand him. Now Words that are Intelligible when they are spoken, are as Intelligible when they are Written. Yea, there are advantages of understanding them better in the one case, than in the other. We can better observe the Restriction and Ampliation of Terms; the quality of every particular proposition; the connexion of an Enunciation that is obscure with what is more clear going before, and following after, the light that it receive's

ceive's from expressions to the same purpole, in other parts of the Book; the Genius of the Stile in general; the nature of the several periods; the manner and Form of Argumentation, and a hundred things more which we can better fearch into in the perusal of a written Book, than we can do by the swift & transitory bearing of an Oral Discourse. Now as God can speak as plainly as any of his Creatures can, and as Words are at least as easie to be undetstood when they are written, as when they are Spoken: So we have no Reason to think that God affects obscurity or envies that men should understand him. Men being influenced by Pride, may endeavour not to be understood, that they may be admired, & may feek estimation by studying to be obscure: And many of the Ancient Philosophers are justly arraigned upon this account. Heraclitus grew famous by the only obscurity of his Writings. The Platonick and Pythagorick numbers grew into a proverb for their Darkness. It is faid even of Aristotle, that being reproved by Alexander for publishing his Acroamaticks he should make this reply, that though they were exsesousiva, made publick, yet they were un ex S. Soutra not Published. There is nothing more notorious than that there have been some writers in all Ages who have endeavoured not to be understood: But this is every way as much repugnant to the Nature of God as Pride or envy are. It is Inconsistent with his Wisdome, to give out the Bible for the end which he did, and yet to do it in such a manner as that it cannot be understood. Nor is it agreeable to his Holines, Justice, or Goodness to leave the Doctrines of the Bible Unintelligible, when he hath made it our

Duty to know them.

Having made appear that the Scripture hath a fense, and that this Sense may be known, & that it is the main thing which we are to look after. It is now time that we should intimate what we mean by the fense of the Scripture. By the fense of the Scripture then, we Understand that which the Words according to the Intention of the Holy Ghost do signifie. We are not to bring fenses to the Scripture, but to receive them from it. It is his Mind and Will we are to learn who endited the Bible, and therefore are not to impose Minds and thoughts upon it. when I speak of Scripture Words, I do not mean

mean letters, nor syllables, nay nor Words apart, but entire propositions, Sentences, Enunciations, paragraphs, year Chapters and Books. Nor can we judg rightly of the sense of Words but by considering them as they lie in propositions, nor ought we to determine of the sense of a proposition but in relation to the verse,

Chapter and Book where it occurres, year nor without having a respect to the whole and entire Systeme of the Bible.

There is but one sense of Scripture which we may call Literal, Dogmatical, or Historical. I call that sense Literal which God doth intend in the Words, whether the Words be taken properly or tropically.

That which arifeth from a figurative acceptation of the Word, is as truly a Literal fense, as that which flows from their proper acceptation. In texts of Scripture where Types are lay'd down, in which other things typified are intended, there is not a twofold sense of the Words, but there is one only of the Words, and the other is of the Types

Nonnegamus dari Sensum
Scriptura compositum, seu duabus partibus constantem; in quo, voces rem quandam, resilla aliam divina nacuraq; reru consentaneaordinatione Significat Bistersield, disp. de script. p34-

them-

themselves: which being designed to prefigure other things do accordingly carry a key along with them by which they may be unlocked. I do not deny, but that of one Senfe of a Text there maybe two parts, namely when those things which are immediately fignified, do denote or at least lead us to fomthing more Sublime. Though even in this case there be but one proper fense of the Words, namely the Literal, the Mystical being not so much the fense of the Words, as occasioned by, and built upon the things signified. Or if you will, there is that giou and habitude between the Literal fense and the Mystical, that they do both together make up one entire, compleat sense of the place. Yea, it may be faid that in all propositions which admit a Literal and a Mystical sense, though there be but one Explicite Enunciation, yet there are two implicitely. And if any have a mind upon this account, to diffinguish betwixt the Literal fense and the Mystical, they may for me, nor will I quarrel with them.

Obscuritas que eft in Subjecto non est transferendainObjetti. Spanhem. Difp. deScript.i.y.4 i.

But to affign a plurality of coordinate or Ambiguous. fenses to one and the same text, is the height of Madness, invented only to reproach

proach the Scripture and to make way for the Authority of the Church in the expounding of it, and is indeed repugnant not only to the perspicuity of the Scriptute, but to the unity of Truth, and the end of Gods revealing the Word, which is to instruct us in Faith and Obedience; for wherefoever there is a Multiplicity of Disparate Senfes, we can never be fure that we have attained to the true meaning of any one proposition. Now when we enquire into the Sense of Scripture, and affert its being Intelligible; we always distinguish betwixt the perspicuity of the Object, and the capacity of the Subject actually to understand it. The easinels of the Scripture to be

Alind est a gere de observir tate Subjecti seu personaru, alind de observirate in Objecto, seu Scripturarum, Morus causa Dei.p. 18, 16.

Nihil impedit
Scripturam effe
claram & perfpicuam, & hominem nihilominus, effe vuxky
avont v 2. asove,
Tov. Coccei.
Sum. Theolog. cap. 6.

Perspicuitas
Scriptura est
proprietas instita
quam & semper
retinet, homo licet illuminatus
sit necne; quamvis non illuminato homine istam
claritatem
idem non videat
Heidan. Causa

Dei lib. cap.6. Debemus distinguere inter Obseurum in se & absolute, & quod Obscurum est nobis & quoad nos. Marcs.

under-

understood in respect of it self, and our disposedness to understand it right, are things vaftly distant. The Sense of the Word may be in it felf facile and plain, though in the mean time it remain dark and obscure to those who have shut their eyes, or that have their understanding defiled, tinctur'd, and darkned by fuliginous vapours. The Bible is only plain to fuch who apply themselves to the study of it without prepoffessions, prejudice, and forestalled judgments, & are withall humble and diligent in the use of means to find out the meaning of it. Though the Ethereal Regions be replenished with rayes of light emitted from the great Luminary, yet it is both necessary that men have eyes, and that they open them, in order to their discovering and receiving the benefit of it. If our understandings either from that darkness and ignorance which they are enveloped and muffled with through the Fall, or from malignant Habits occasioned either by unhappy education, or fenfual lufts, do not difcern the fense and meaning of Scripture; it is no impeachment of its perspicuity, but a manifestation of our weakness, corruption and folly. Besides, when we speak of the plainness of the Scrip-

Scripture & its eafinels to be understood, we always put a difference betwixt Scripture Texts relating to Doctrines of Faith & manners, which are absolutely necessary to be known; and fuch of whose Sense we may be safely ignorant, the Doctrines they refer to having no indispensable connexion with Salvation. The whole Will and Mind of God, as to all that is needfull to be known in order to our duty and Happiness, is revealed in the Scripture without any fuch ambiguity or obscurity as should hinder it from being understood, though God in his Soveraign Wifdome hath in many things whose simple Ignorance doth not interpose with Salvation, left many hard and difficult Texts. partly to make us fensible of the weakness of our Understandings, partly to imploy our minds unto diligence, partly to induce us to implore Divine instruction, and to make us depend upon God for illumination, and partly to exercise our Souls unto reverence: But in Fundamental Truths the Case is otherwise, for the end giving measure, and fixing bounds unto means, it is not confistent with the Wisdom, and Goodness, yea nor Justice of God, to leave that

that hard to be understood, which upon no less peril than the hazard of Salvation, he hath required the indispensable knowledg of. As first, principles of Reafon need no proof of their Truth, being self-evident to every one that under-flands the Import of Terms: So Fundamental Doctrines of Religion carry an Evidence in the plainness and perspicuity of their Revelation, that every one who reads the Bible without prejudice and a perverse mind, may be satisfied that such Doctrines are there proposed. Nor is it any Argument that those Texts of Scripture where such Articles are revealed, are not easy to be understood, because some out of prejudice or perverineis have wrested them to a Corrupt sence; seeing God did not endite the Bible for the froward and Captious, but for such who will read it with a free and unprejudiced mind, and are willing to come to the knowledge of the Truth. For, as Aristotle says in the Case of the first principles of Reafon τό ἀπλῶς γνώςιμον & τὸ πᾶτι γνώςιμόν ἐςι, ωλ ἀ τό Toe: su fiansiphérois the didonar ; A self Evident Principle is not Evident to all men, but only to such who have found and undepraved UnUnderstandings. Topic. 6. Cap. 4. So it is no. impeachment of the perspicuity of the Revelation of Fundamental Truths of Religion, that men who have their minds defiled and darkned by Lufts, infected with evil Opinions, and filled with prejudices, do not believe and acknowledg them. And by the way, while all Truths absolutely necessary to be known. are easy and plain, and while we are indispensably obliged to believe and receive whatfoever is fo, an Enumeration of Fundamental Truths is neither necessary, nor useful, and possibly not safe. Now as all Doctrines necessary to be Understood are so revealed in the scripture, that they are easy enough to be so; so being understood, they are as well the Standard and Measure by which dark and obscure Texts are to be interpreted, as the Key to the opening of them. As Curve lines are best discerned when applied to straight, so are Heterodox senies imposed on Obscure Texts of Scripture best perceived, when examined by their Habitudes to necessary and plain Truths. Whatsoever bears not a symmetry with the Foundation, can be no Superstruction of God: And whatsoever ever Notion either Formally, or Virtally, directly or confequentially, interfere's with a fundamental Truth, though never so many Texts be pressed in the proof of it, we maybe sure both of its falsity and that they are all wrested and mistaken. But though the Scripture be most plain in points necessary to Salvation, yet no

Discourse of thetrueGrounds of Faith annexed to his Divine Dialogues. one Text of the Bible is in it self unintelligible; for as Dr. More say's, to affirm that the Holy Writ is in it elf unintelligible, is aquivalent to the pronouncing it

nonsense, or to avery that such and such Books or Passages of it were never to be understood by men, is to insinuate as if the Wisedome of God did not only play with the Children of men, but even fool with them. Mons. Wolzogen therefore in his late Book de Interprete Scripturarum, hath not only in this matter shamefully betrayed the Protestant cause, but resected reproach upon the Spirit of God. There are som-

Fatemur inquit, esse quadam in Scripturis qua non valeamus things, says he, in the Scripture which we cannot understand, not through any defect or fault of our Minds,

or through the Sublimity & Majesty of the Doctrines themselves, but through the Frame of the Scripture it (elf, and the manner in which they are revealed. If there be but one paffage in the Bible in it self unintelligible, I cannot imagine any use that it should be off, or that it should answer any end, which we must needs suppose sowife an Agent as God had in the giving of it forth. Befides, when we discourse of the Serviceableness of Reafon towards the attainment of the Sense and meaning of the Scripture, we put a vast difference betwixt discerning the Literal, Grammatical and Historical sense of it, and the discerning it in a saving & Spiritual manner. I know our Divines sometimes express this as if they diftinguished betwixt the Grammatical or Li-

affequi,non tantum vitio mentium nostrarum. aut Sublimitate rerum, fed ipfa fingulari quadam constitutione Scriptura p. 16. ita verba composuit & orationem, ut fciret fi in cam incideret peccator, inductum iri in . errorem p. 172. ita loquitur quandog; Deus ut nolit intelligi p. 173. Hac tamen difpenfatio Divini numinis que varia. est & infinita prepemodumomnem continet ob-Scuritatis Cansamgue videtur non a nobis sed a Scriptura proficifci. &c. p. 174.

teral,

teral and the Spiritual sense. But their intendment is not to diversifie the things themselves, and what is understood in such places, but the manner and way in which they are understood. Though the Natural man may discover the true and genuine intendment of a text no

less (may be) than he that

is born of God, yet their

perception is not of one

and the same kind, nor do

they understand it after

one & the same manner.

Though the Sense there-

fore be Physically the same,

yet in the way of discove-

ring it, there is a Moral dif-

Distinctionem fensus Grammatici, & intelligentia spiritualis, ad Intelligendi modum referimus. Vogelsang. Exercitat. Theolog. Exercit, 6. p. 101.

Hand queritur de intelligendaScriptura,

fed de Salutariter intelligenda. Hoornbeck, Socinian.confutat Tom. 1. lib. 1. cap. 5.

ference.

Aliter enim homo naturalis videt, spiritualis aliter, vel cande licet verttatë videat uterq; idem quando reThe meerRational mind may discern the literal Sense of Scripture propositions, but without a supernatural Irradiation from the Spirit of life, there can be no saving knowledge of them. them. The Spirit which breathed out the Scripture at first, is in this Sense the only Interpreter of in And as the Text is his; so also is the Gloss. He that unveiled the Object, must enlighten the eye; for we need as much the spirit of Wisdom for the one, as the Spirit of Revelation for the other.

presentatur boi mini naturali objectum, ac spirituali, uterque idem necessario recipit, at pro suo quisque Modulo; Spiritualis qua talis, spiritualiser; naturalis è contra naturaliter,

Joann Vander Waeyen pro vera & genuina Reforma-

torum sententia de Interprete Script. lib. 2.

p. 101.

Duplicem sensum non singimus, uti splendide mentiuntur Remonstrantes, sed ejus dem sensus diversos recipiendi modos, prout diverso aguntur homines principio. Idem. ibid. p. 226 vid. etiam Trigland, Antapol cap. 3.

See among many other places Eph. 1.17. 1 Cor. 2.11, 12. 1 fohn 2.20 and 5.20. fohn 6. 48. Pfal 119.18, 27. But seeing the Socinians and Remonstrants preclude the necessity of the influence of the spirit of God upon the mind, in order to the understanding the meaning of the Scripture.

Ostorod. Instient. cap. 1. Catiches. Racov. cap. 3.

Remonstrant.
Confess. cap.
1. Episcop.
disp. 3. de
Script. perspicuitate. Veluthuis.de usu Rationis, p. 8, 9,
12,14,15,194.
Wolzog. 209.
de interpret.
Script. p. 12.
62,63, 126.

ture either one way or an other; and forasmuch as diverfe who are not willing to be catalogued amongst them, do yet in this fight under their banners; I shall in mapi So produce fomething in proof of it.(1) We have the Testimony of the Scripture, that Reason without auxiliary beams can never difcern Spiritual things Spiritually. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him neither

can he know them, because they are spiritually discerned, I Cor. 2.14. Where by 40x1220s the Natural man, we are neither to understand the rims the babe, the Infirm, the Weak. For though such be often unskilfull in the Word of Righteousness, neither able to frame due conceptions of the mysteries of the Gospel, nor throughly disposed to a due savouring of them, nor fully capable of improving them to all the holy ends, and in all the usefull deductions and inferences to which they

they are defigned, and to which they are admirably accommodated: Yet the things of the Spirit of God are not wools foolishnels to them. Nor are we by Juxist and gumes here, to understand only the Sensual man, or one that is wholly funk into the Animal Life, and enflaved to the fatisfaction of his corrupt appetites, and inordinate fleshly desires; seeing the nataral man in this place is directly opposed to the i Se and marinds, the spiritual or regenerate man; and to the ropes and the years wilds, the Wife, and the Scribe; to the συζητητής and αγχορτες το αιώνος τέτε, the DifpHter and the Princes of this World, qui dominabantur in scholis, Who bare sway & rule in the Schools. But by the Natural man; we are to understand the meer Rational man, even him that doth most excelere animam, Cultivate his Intellectuals. o worm The sup for out in the arbearing Exes the per-(on endowed with meer humane Wifedom as the Greek Scholiast fays. Now! what is affirmed concerning this Souly man ? & Se. XETALTA TE GIOLUATOS 18 Des, Hereceiveth not the things of the Spirit of God, is Suvara yvavais neither can be know them. There is not only an infamia a dimfightedness, but an il v. a.zi an impotency through a disproportion

tion in his faculty with respect to them. They are feen in another light, than he is endowed with; \*vdparinos avangirefar they are (piritually discerned. They are known only by a divine irradiation and conquering fun-beam of the Spirit of life upon the mind. And therefore God is faid to fring into our hearts to give the porroud, light (i.e. the clear and evident manifestation) of the knowledge of the Glory of God in the face of Fefus Christ, 2 Cor. 4.6. (2.) We have the attestation of Reason, which tells us that nothing is well known, but by that which hath a just analogy to it. 2 work indsor Si ouo othtos yweren every thing is best underflood by that which bears a resemblance of it. Things of fense and life are only known by vital & Sentient Faculties. Vegetables do not admit every particle that comes to nourish them, but only such as bear a proportion to their own pores. Where there is not a congruity betwixt the Subject and the Object, the Object can never be discerned in its true light: As the eye cannot behold the Sun, invocatile uil zive mevos, unless it have some resemblance of the Sun in it felf, no more can any Man understand the things of God in a due manner Hoord is with autourra, unless he be made to partake of the

of the Divine Image. Every thing acts in a way consimilar to its own Nature;

and therefore let the Objects be never so spiritual, the natural man can never know them in a way, analogous to them, i.e. spiritually, but only in a natural way, that alone being homogeneous to himself. We are told in philosophy,

Sine Spiritus arcana spiritus quarere, nihil aliud est, quam sine luce videre velle. Rivet. Isagog. ad Script. S. cap. 18. §. 3.

that quicquid recipitur, recipitur ad modum recipientis, every thing is received in a way agreeable to that which receiveth it. And therefore where there is nothing but a natural Mind, it can act no otherwise than in a Natural way. In a word, without a vital alliance & cognation to Spiritual things, we can never understand them in a Spiritual faving Manner. I take these two here in an aquipollent fense, without medling with the question, whether there be no difference betwixt knowing Gospel truths in a Spimanner, and the knowing ritual them in a saving. (3) If we be in the alone Virtue of our Rational Faculties adapted to a due discerning the things of the Spirit of God, and that is their

their proper light, I see no reason why an integenerate man should be more stilled blind in reference to the Word of God, than in reference to Euclids Elements, or Aristotles Organon. Nor indeed why he should be esteemed so inept for that, as for

Vid. Voss. Hist. Pelag. prestat. & passim.

these. I might add in the fourth place, that according to the Doctrine of the Ancient Church, befides the external Reve-

lation of the Word, there was also an internal Inspiration of the Spirit supposed necessary, in order to the understanding of it in a faving manner. And in this, the Church of England, not to fpeak of Forraign Churches, hath hitherto harmonifed with the Ancients. For though a few are, and have been otherwise minded, yet they are as far from deferving the name of the Church of England, as an excrescency is from obtaining the name of the Body upon which it grows. The way and manner how the Spirit affifts us in the understanding of spiritual things spiritually, I shall not at this time enquire largely after; only in brief we may conceive of it thus. (1) There is either through the immediate in-dwelling of the Spirit, or through

through the Communication of new pinciples, a darres assergio a paigeon an ablation of every thing extraneous; a diffipation of those fuliginous vapours that both obnubilate the mind, and do imbuere Objectum colore (wo. By the purification of the Heart, the Understanding is clarified. Scales drop off from our Eyes, and the & insportate Governing Faculty becomes purged from those prepossessions, prejudices, and Lusts which obstructed its perceptive Powers. (2) By the Spirit of Life in the new Birth, the subject is elevated and adapted to the Object. Grace renders the mind idoneous for, and consimilar to Truth. Eye is not so much relieved by the profpective and Telescope, as the Understanding is by Grace. (3) There is a suggesting of

Media for the Elucidating of Truth. A reviving in the Memory clear texts, to illustrate such as are dark. (4) There is frequently an irradiation of the Word it self. An atting and clothing it with a garment of Light, that

Exporrigit radios fuoscalestes
per universum
Dei verbum,
boornbeck, Theolog, practic,
part, 1, lib. 6,
cap. 3.

is impatient either of Cloud or Shadow. And upon the whole, the Soul both feels.

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and is transformed into what it knows Its apprehensions are no longer dull and languid, but vigorous and affective. As every thing relisheth according to its contemperation to the palate, fo the mind being seasoned with Goodness, tastes a pleasure and delight, and feels an efficacy in what it understands. It fees things in a steddy Light, and exerts its felf in all fuitable operation, both in matter of internal acts, and outward Duties. However, though we contend that the Spirit of Wildom is abfolutely necessary for the Understanding the sense of Scripture-propositions in a Spiritual saving manner, yet we do not deny, but that the meer Rational mind, may discern the Literal Sense of the Word, in a way congruous to its own state, and condition. It is true, even with reference to the perception of the bare Literal sense, that the person renewed in the Spirit of his Mind, is greatly advantaged above the Unregenerate Man. For the Spirit of God makes us of quick Under standing in the fear of the Lord. Isay. 11. 2, 3. The mind is defecated from those impure fogs and mists of Lust and Passion, which greatly hinder and

prejudice the Understanding in the perception of Natural Truths, and much more of Supernatural and Divine. Grace both helps us to use Reason aright for the discovering the true meaning of Scripture Enunciations; and furnitheth us with a holy Sagacity of finelling out, what is right and true, and what is false and perverse and especially by impressing, implanting, and working in us the thing revealed it confirms us in, and caufeth us rather immediately to feel, than logically to discern, the sense of such and such a place. Yet I know none who affirmeth that to conceive the sense of Theological propositions, the supernatural Light of the Spirit is . absolutely necessary. For if it were thus. Infidels which reject them, would not difclaim them as False and Incredible, but as unconceivable and unintelligible. Yea thousands destitute of the Divine Unction, have in atheorical way actually understood the Bible. All that have usefully commented on the Scripture, were not born of God. The means conducive to the Understanding of the true sense of Scripture, are besides Humility, Teachableness, frequent Reading of the Bible, and prayer; an acquainrance

tance with the Signification and use of Words, the Nature and kinds of Rherorick, with the Rules and conditions of Argumentation, &c. Three things occur to to our confideration, in enquiry after the fense and meaning of any Book: The mind of the Writer, the Words in which he declares it, and the connexion, habitude and relation betwixt the Words spoken, and the Mind of the Speaker. What ever there is often in Men, yet in God there is never a separation betwixt the Judgment himself hath of things, and that which the words he maketh use of, manifest and import. He can declare nothing as our Duty, but what indeed is fo. & what himself judgeth so to be. Men having then by common consent & agreement established, that such and such conceptions shall be united with such Words, accordingly whenever such a word is heard or read, fuch a conception doth arise in our minds; and if at any time we would make known to others such a Cogitation, such words do presently occurr, to express it by. To arrive therefore at the knowledge of the fense of the Scriptures, There is nothing required on the part of the Object, but that it be intelligibly written, and that the words in which it is given forth, fignifie

nifie according to the Inflitution, Use and Custom of mankind. For as one

fayeth, Scriptura non effet Scriptura nisi verbis, ex usu significantibus, scripta extaret. And here the knowledg of the Etymology of Words, their usage in Exotick Au-

Joann. Vander Waeyen de Interpret. Scrip. advers. Wolzog. lib. 2 P. 5.

thors, is of great import, but that which is chiefly to be attended to, in the sensing of Scripture, is their use in Sacred Writers. God is many times pleased to restrain or enlarge the signification of Words, as in His Wisdom he judgeth meet. Hence many Terms taken up from other Disci-

plines, Artes, and usages, are peculiarly applied and confined to denote things otherwise, than they do there, whence they are borrowed. God useth rather a practical and Occonomical way of speaking, than a Theorical and Acro-

Dens usus est genere sermonis practico, & Oe-conomico potius quam theorico & Acreamatico, adeog; phrasis & enunciata non tam theoretice velut in

Acroaterio Dialecticorum, vel in schola aliqua metaphysica vel captioso litigatorum foro, quam practice, veluti in domo disciplina paterna, intelligenda sunt. Conrad. Berg. de sid. Cathol dissert 6. Thes. 179, 180, 222.

amatical.

fignifie philosophically, as in Dialedical Schools, but practically, according to their Use in Families and common converse. And unless there be very urgent Grounds to the Contrary, we are to determine the fignification of Words, not with respect to their Etymologie and Grammatical propriety, or their usurpation in Schools, but according to their popular Use,

## Quem penes arbitrium est, & jus & norma loquendi.

Many a Text otherwise plain, hath been rendred abstruse, and unintelligible, by mens glossing it in analogie to their Metaphysical notions and querks; sathering those nice and subtile fancies to Terms occurring in the Scripture, which they find the Schoolmen have applied them to, in their wanton, luxurious and Enigmatical Debates. Yea, the same Words are in Scripture, used sometimes in a larger, sometimes in a narrower signification. And in such cases, the only Rule to determine their import, is the context and subject Matter. Hence the Hebrews have a saying, that he preverts the Word from

its true intendment, who doth not observe what precedes and what follows. And the

civil Law tells us, that, incivile est tota Lege non inspecta, ex una ejus tantum parte proposita, judicare velle de toto legis sensu: It is an irrational thing to judge of the whole Law by, consulting only one part of it. Scripture texts hang together in a chain of mutual dependance, and to know the Sense of one Scripture, requireth a due consideration of many.

Particulas quasidam de Scripturis eligunt quibus decipias, non connectentes qua infra & supra suluntas & intentio Scriptoris posset intelligi. August contr. Adiamant. cap. 4.

And though some passages of the Bible be in themselves difficult, yet there is such light reslected on, & lent to them, in other places, that the meaning of God in them, may be sufficiently understood. And this is what our Divines generally intend, when they say that Scripture is the Interpreter of Scripture. God in the enditing the Bible, hath spoken with that perspicuity, & accommodation of himself to our Capacity, that we may know whathe aimes at and intends; and if any Texts be obscure and dark, yet by those rays of Light

Light which they borrow from other play ces, their fence and meaning may be easily understood. Nor is there one Text alledged by the Anonymous Author of Philosophia Scriptura Interpres, after all his operofe and impertinent wrangling to prove the Scripture ambiguous, and obfoure, which may not be plainly unfolded, either by a due observation of the subject matter, and Context, or by comparing it with parellel places, where the same things are declared in equivalent Terms. but with more clearness and evidence: without the least necessity of recourse to Philosophy as the Standard of fensing the Bible. Nor is the forementioned Book any thing else but a plea for Socinianism; only instead of Reason, we have Philosophy advanced to a Dict ator ship over the word of God, and Def-Cartes made mafter of the Chair. And wheras Mons'. Wolzogius in a pretended reply to the faid Author, hath constituted the Custom and usage of Speech, the only Rule of Interpreting Scripture, I must crave leave to fay, that he confounds what he ought to have distinguished, namely the Rule of expounding the word with the media of Interpretation. And besides, a knowledg

ledg of the usage of words in common fpeech, is rather adapted to help us in the Verbal fence of Scripture, usually called Version or Translation, than in the Exegetical and real Sense, vulgarly and truly filed exposition. And withal, there are many things which God designs our in-Aruction in, by Words and Phrales as they lie in the Systeme of the Bible, and in a Habitude to the things there treated of, which they were never in Forraign Authors, or customary Speech among men, applyed to the manifestation of. Scripture is avowedly the best expositor of it felf. God by framing it in the manner he hath done, by giving it fuch a Texture. and by inculcating the same things in the greatest variety of expressions, hath made it felf the alone measure by which it is fully to be understood, and hath taken upon himself to be suorum eloquiorum optimus Interpres. Now the line that in order to our attaining the fense of Scripture we are to be guided by, is this: That Scripture Phrases, Propositions, Paragraphs, Sections, &c. do actually fignifie every thing, which in such a disposition and Texture, with reference to the subject matter and context, and in Analogy to the Syftsysteme of the whole Bible, they can fight fie. I do not say, that they always excite

Verba sacra Scriptura actu significant quicquid significare possumt. Hund. disp. 4. de verba Dei that fense of themselves, in the heart and mind of the Reader; but my meaning is, that they are then only rightly apprehended, and the intendment of the Holy Ghost in them, fully attained, when

this latitude of fignification is alow'd them. There are no empty frigid phraseologies in the Bible, but where the expressions are most splendid, and lofty, there are Notions and things enough to fill them out. God did not design to endite the Scripture in a pompous tumid stile, to amuse our fancies, or meerly strike to our Imaginations with the greater force, but to instruct us in a calm and sedate way; and therefore under the most stately dress of words, there always lyes a richer quarry of things and Truths Words being invented to express natural things and humane thoughts, the utmost fignification they can possibly bear, proves but scanty and narrow, when they are apply'd to the manifesting Spiritual and celestial Objects. The serviceableness

of this Notion against Fews, socinians, Arminians and others, lies in the view of every discerning person, and the advantage I promise my self from it, Chap. 3. hath led me to suggest it here. How are the most plain and magnificent Testi-monies in proof of Christs being the Messiah, the true God, Reconciling us by his death, mans inability to Good, the necessity and efficacy of renuing Grace, &c. enervated, by affixing some low, secondary, and metaphorical meaning to them; or by turning the Scripture into meer Hyperboles, Allegories, rampant and empty Schemes of Speech. Nor, secluding this from being the meafure of our judging of the sence of Scripture, is it possible to arrive at any Certanty about the meaning of it. If it do not actually fignifie all and every thing which with respect to the subject matter, the context, the agreement of one part with another, and every part with the whole, it can fignifie; there is not one nerrheier affignable, by which we can make a judgment what it doth fignifie. God being Omniscient, knows what all words are by men ordained to denote. note, and what import they have in their combinations one with another, and in the feveral textures into which they may be disposed; being Wise he can pitch upon such Words, and digest them into that frame, as is most adapted to beget a Conception and apprehension of those things in as, which he would instruct us in the knowledg, and win us to the belief and obedience of; And being Veracious, Good and Faithful, it is repugnant to his Nature to defign the imposing on us, or the leading us into Errors and Fallacies. Men either through unaccquaintedness with the just Valor of Words, or through Ignorance of the Nature of things, or through oscitancy and neglect in the Election of Terms, may diliver themselves in expressions both too lofty for the things they intend, and dissonant to their own Conceptions; but all these being inconfistent with the Divine persections, we dare admit no fuch thing in reference It is the character of the Spirit of man to speak much and in effect to fay little, but 'tis the Caracter of the Holy Spirit to speak little and therin to comcomprehend much, nor do we throughly penetrite into Scripture Milteries without enlarging our Conceptions beyoud the letter! The Stile of the most reputed Oratours is for the most part too pompous, & flatulent for the subjects they treat of neither the Images which they form in their minds, nor the Arrayment of them in Words, are adapted and proporpotioned to things. They are like boys walking upon stiks, who seem higher then they are, and their discourses are like a load of flesh in the body of many that serves only to embarass it with an unprofitable weight. But to imaigine fo of God, of to afcribe onegoyva nol zionnos, great fwelling words of vanity to him, 2 Pet. 218. Fud. 16. or to think that in the enditing the Bible; he did x pariles poerinos, only feed us with gaudy phantalms, poetical Schemes, & luxariunt phrases, is to impeach more than one of his perfections. In a word, Gods defign being to instruct us, and it being repugnant to His Nature, either to be deceived himself in the nature of things; or to deceive others, it necessarily follows that the Scripture doth actualy dedenote all and what soever it is capable of Mz des Bonus In erpres non debet ipse Sensum beriptura courttare; sed tam sumere late quam sumi potest. Schalt. Schmidt, de Imag. Dei. cap. 4.P.77.

Deus censendus est dixisse, quicquid ex suis dictis legitime colligitur, cum non nesciverit, quas ex iliis, homines recta ratione utentes, consequentias nectere possent.

Mares System.

loc. 1 Thes.

denoting. Nor are we in the interpreting of the Word to restrain and confine its sense, but to take it in the greatest Latude of fign fication it can bear, I shall shut up this with that of the Apostle, I Cor. 14.6, 11. So likewife yee, except yee utter by the Tongue Evenus Anyor Words eafy to be under-Rood, how fall it be known what is spoken? For ree Shall speak into the Air: Therefore if I know not The Su aur The paris the meaning of the voice(the re pofle vocis, the whole force, vertue, power and lignification of the Words) I hall be unto him that fpeaketh a Barbarian.

§ 11. The next thing confiderable with respect to the interest of Reason in Religion, is its Use and serviceableness in drawing. Consequences from Revealed and ve

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and supernatural Truths, And this follows from what we have faid concerning the sence of Scripture-propositions. It is by this means, that Divines have always laboured to clear Mysteries of Faith by making appear the Connexion of things obscure with these that are plain, and those that are contested with these that are not. It is by this Method also that the Fathers have refuted Herefies, by shewing that shofe evil Doctrines which they introduced into the Church, either had not any agreement with the true Mysteries of Faith, or that they were altogether opposite to them. To disclaim all Scripture Confequences & the ministration of Real fon in deducing them, is plainly to deny all the Connexions Relations, dependencies, and oppositions of one thing to and upon an other, and to betray Religion into the Hands of its Enemies. And as this is one of the last, to I look upon it as one of the most shameful Refuges of the Romanifes. Finding themselves in their disputations about matters of Religion, foiled and basted by the Protestants, some of them have thought it their fafest course to renounce all Principles of Reason in the concernments of Faith, M 3 . and

& to rejectall Conclusions as well inferrid from premisses, where both are of Revelation on, as where one only is of Faith and the other of Reason. It must be a desperate Cause that cannot otherwise be maintaitained; And nothing but a failure in other defences would have reconciled them to a method pregnant with fo many absurdities. But when men are preengaged in the defence of a Caufe, what will they not rather feek relief from, than reject what their lufts, interefts and educations oblige them to? The first forgers of this new Armature for warding off the blows of Protestants. with the entertainment that the Invention met with at Rome as well as Surbon. he that hath a mind to inform himself. may learn from Vedelius in his Rationale Theologicum, and Bochart contre Veron. And how far the Socinians those Idolaters of Reason when it serves their defigns, do conspire with the Papills to difparage it in this matter we are now enquiring about, when it doth not befriend them, fuch as are inquificive, may read in Hoornbecks Socinsanismus confutatus, Tom. 1. lib. 1. cap. 9. p. 211. But that we may address to the matter

it felf: By a Consequence we mean oither a proposition standing in that habitude, relation, and having that connexion with another, that if that be true, this is also true, or a proposition lying in that repugnancy and opposition to another, that if the first be true, the latter must be falle. There is either that coherency betwixt them, that the one infeis and draws the other after it; or that contrariety that if truth be the portion of the one, falsehood must fall to the lot of the other. Now conclusions are of two kinds; first when there is nothing in the Antecedent but what is in the Confequent, and this is always between two Terms and no more; and these Terms are either convertible, as no Innocent perfon is a finner, therfore no finner is an Innocent person: Or they are subalternate the one the other, as every man is guilty before God, therefore this and that man is fo: Or else they are Terms Equivalent, as Believers have the guilt of fin remitted to them, therefore their liableness to legal Wrath is removed. 2 dly. When there is fomthing In the Antecedent that is not in the Confequent, and to Conclusions of this Nature, there are always required three M4 Terms,

Terms, and the Foundation of deducing one proposition here from another, is either the connexion, or oppolition that is betwixt the one and the other. All Conclusions are virtually included in their premifes, and he that affents to thefe, doth in effect grant those. It is all one whether both the premises be in Scripture, or one onely be there, the other being either fetch't from undoubted Principles of Reason, or evidence of Sense; for in all these Cases, the Conclusion is as much the Word of God, as if it were in so many letters and fillables in the Bible. Hence that common faying quedam in Scripturis funt, et dicuntur; quedam in iifdem funt etf non dicantur: There are some things in the Scripture, and are accordingly reported to be in them; and there are somethings in them, though they be not in fo many Words there related, &c. Men through Ignorance, ofitancy, or the like, do not always difcern what arifeth and followeth from what they fay, and do often the fore affirm that, from whence fomething doth enfue, which they are fo far from holding, that they do detest it; and accordingly we frequently argue regainst them, per dedattionem ad abfurdum fen impeffibile. But

But God always forclees whatfoever followes upon every declaration he makes, he understands all the hab tudes, connexions, dependencies, and oppositions of one thing upon and to another, and accordingly we not onely may with fafety, but he expects that we should, inferr and deduce from what he hath faid, all and every thing that necessarily bears upon and follows from

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Cum Dens fit fapiereiffimus, stalocuruse ft, ut quicquid poffit concludi ex co quod dixit, velit inde concludi, nam bomie num ea est ofcitantia vel ftultia aliquando, ut ea dicant, ex quibus aliquid colligitur, quod minime velint Cam. prelett. de Ecclef.

it. And though what is thus inferred, be not in the Scripture, xardyeduna in so many letters; yet while it is there, either xala vocaviav, in the equivalent, or xard so avoias in the sense, or xard vocaviavian by may of Consequence, it may be truly said to be there xard vocaviavia in effect. And though some Conclusions lye more connected with the principles from which they are deduced, than others, yet they are both equally true, providing the principles be so, whence they are interred. Let the trains of Ratiocination be shorter or longer

longer, nothing can flow from Truth but Truth sonly there is more difficulty in the deduction, and more liableness to mistake in the illation of the latter, than the former. And accordingly we defire no man to affent to the thing concluded, till he have examined, or at left may, and be farisfied, that there is nothing false and sophistical in the Way and Manner of its deducement. Though our understandings be in some cases subject to mistake, yet there is no ground to suppose that they univerfally do fo. Though our Faculties be fallible in their Ratiocinations, yet there are Connate Notions and Congenite Criteria, by which we may discern, when they deceive us, and when not. There are certain Rules which the universal Reafon of mankind hath agree'd on as the Test and Standard, to judge of legitimate deductions by, and of those we have as infallible certainty, as that it is day when the Sun is in the Meridian. - As we difcern pure Mettal from embased, by bringing it to the touchstone, so we discern regular Consequences from Sophistical, by incontested Maximes. To argue agagainst the use of Reason in drawing Conclusions from undoubted Principles, precludes

cludes the whole fervice of the Rational Faculty, and lead's to the work of Scepticilm. Wholoever impeacheth the fitness of our understandings to draw conclufrom from evident Articles of Revelation. doth equally endite them of ineptirude to decuce Inferences from first Maximes of Natural Light. Scripture principles are as certain as any in Philosophy, and they lye in the same Habitudes of congruity and incongruity to other things, that helt Principles of Science do & therefore if we may not argue from those, I see no reason why it should be thought lawful to argue from these. Nor are we otherwise secure in any Ratiocinations of Philosophy no more than Theologie, unless God had given us a Logick to instruct us in the Rules of Argumentation, as he hath given us the Scripture to inform us in matters of Faith and Obedience. In a word, we must either implicitely refign our felves to the dichetes of every one that accoss eth us, or we must as brutishly reject them; unless there be both a Rule to which we may apply, and by which we may try them; & some Certain Measures by which we may discern, whether we have rightly commensurated and examined them in Order

Order to discerning what of them is false, and what is true. Now though Reason be the instrument of deducing Conclusions from Principles of Faith, yet it is not the foundation and ground, on which we believe and assent to the Truths so deduced. Nor doth Reason judg of the Verity of the Conclusion, but only of the regularity of the deduction of it. When an Architect applieth his line or square to a Building, they only are the Rule by which he judgeth of the Symmetry of his Work, but it is his eye that serveth him to discern how the Work agrees to the

Alind est nosfe regulas Connexionum, alind fententiaru veritatem, lib. 2. de Dott. Christ. cap. 33.

De Confequentia stature rationis certe opus est, (eadem scil. Logica est, ut in Mathematicis, Physicis, M. taphysicis, M. taphysicis, M. taphysicis,

Rule. 'Tis one thing, (as Austin saith) to know the truth of propositions, and another to understand the rules of Connexion and Laws of Argumentation. And as Camero says, to determine of the goodness of a Conclusion, or its regular illation from its premisses, is the Work of Reason, and that according to the Rules of Logick, which is the same in Theologie, as

in Natural Phylofophy ; or in Mathematicks ; but to determine of the Truth of the Conclusion is the Work of Faith, through the Testimony of the Word. As a Demonstration in Geometrie doth not constitute that a Truth which was not one before, but only evidenceth it to the Mind: So we do not believe a Conclusion to be an Article of Faith upon the formal Reason of its deduction, but upon the Authority of God in the Bible ; Argumentation ferves only to show that God, hath faid it. Computation in Arithmetick doth not constitute the Total of the leffer Numbers, but only collects and adjusts it; fo Ratiocination from Prin-

cis, ficetiamin S. Theologia) at vero de con-Tequente ftatu ere, certe fides folim eft. Cam.

Nemo noftrum docet quod Conclusio fit credenda ut Arriculus fidei ratione Confequentia, credendam dicimus, quia est Verbum Dei, effe autem verbu Dei consequentia oftendit. Hundius difp. 4. de Confequent ; ex Scriptura. Non enim confequentias proprie sic dictas afferimus ad proban. dam aut fundandam conclasionem fidei, sed tantu ad oftendam veritatem

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ciples of Revelation doth not make a Conclusion to be the Word of God, but only sheweth that it is so. Nor is there any weight in that exception. that in all Conclusions of this Nature, one of the Premisses only is of Revelation, the other being fetcht either from Reason, Sence, or Experiences For as that act which we could not have exerted without the affiftance and influence of a supernatural subjective Principle, is rightly filed a Supernatural act, though it be Elicited by our Nutural Faculties: So every Conclufion which we arrive at the knowledg of, through the affiftance and conduct of Revelation, is rightly stiled a Conclusion of Faith, and esteemed a part of Revelation, though a proposition of another kind be assumed to help us in the deduction of it. As a Child is Federally holy, wherefoever one

1 Cor. 7. of the Parents is a Believer, though the other remain in

the mean time an Infidel, fo from the Conjunction of two Propositions, whereof the one is of Faith, there

ons, whereof the one is of Faith, there refults a Conclusion of Faith, though the other proposition be drawn only from

from principles of Reafon, or Bvidence of Senie. All men acknowledg that partitulars are included in Universals, and if the Univer (at be of Revelation, the several particulars involved in it. are Revealed alfo. For as much then as there is not one Conclusion which we deduce from Principles of Faith, that may not be inferred by some syllogisme or other in the first Figure, where the major Propofition is always Universal and the Conclusion is either contained in it as a Species, or as a particular it naturally follows, that the Major being of Divine Revelation, and an Object of Faith, the Conclusion must be esteemed, revealed, and admirted for an Object of Faith alfo. While the subject of the Conclusion is included in the Middle Term which is the fubject of the Major proposition, and the Predicate of both is the same, there is nothing more plain and evident than that if the Major proposition be of Revelation, and to be believed with a Divine Faith, the Conclusion is so likewife. Yea, were it fo, that the Minor proposition were only revealed in the Scripture, yet while the Majer, which is

is fetcht from some incontested Maxime of Reason, contains either the whole, or a part of the Definition, or the Correlate, or the Essential property, or the Contradictory, or the Contrary of the Predicate of the Assumption which is from Scripture, one of which it always doth, the Conclusion must needs be reck'ned as a part of Scripture, and submitted to in the same manner, as we do to that, which carries the express and explicite Authority of God upon it. For whosoever explicitely reveal's the thing defined, reveals in effect all those things which we have enumerated concerning it. While the Scripture, for example, affereth us that Christ is a man, it doth at the same time assure us that he is a Rational Creature , and by telling us that he is a man, it doth in effect tell us, that he is not an Angel .- And however some late Papists talk in this Matter, (not to speak of others) that they may shift the Pro-testant Arguments which they cannot Answer: Yet I am fure the most learned that ever espoused the Romane Cause, are at an agreement with us in this

this point. That is an Article of Faith, fays Bellarmine, which God hath either revealed by the Prophets and Apostles or which may be evidently inferred from thence. Smiglesius against Mascorovius proclaims it ridiculous to think otherwise. That is not only a part of the Christian Doctrine which is exprestly revealed by the Apostles, but what foever can be evidently deduced thence, though one of the propositions going to the deducement of it, bave its certainty only in Natural Light; faith Canus. And whereas they fay that Conclusio sequitur debiliorem parters, the Conclusion receives it specification, and is denominated from the weakest proposition. I reply (i) Were that Logical

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Id est de side quod Dens per Prophetas & Apostolos revelavit, aut quod evidenter inde dedacioner. De verbo Dei. cap.

Quasi quod
ex su qua Propheta & Apofoli de Deo docuerunt necessario deducitur,
in Prophetas &
Apostolos referri non de eat. Smiglesius.
eontr. Malcorov. de Baptism. p. 7.

Nonmada ad Doctrinam Catholicam pertinet, quod Apofolis expreffe revelatum est, verum estam quod ex altera

propositione revelata, & altera certain lumine Naturali, Syllogismo collectioneg, evidenti conficieur: Canus de loe. lib. 6. cap. ult. vide etiam Vasquez. in jam Thom. quest. jt. disp. 12.cap.2. Veg lib. 9. in Concil. Trident. cap.39. & Catharin. contr. Soto.

Maxime to be taken in the universal Latitude which they affix to it, they are yet so far from gaining any thing thereby, that their whole Cause in this Matter, is supplanted: For if both Propositions be evidently true, their Dogm's must be evidently true, their Dogm's must be evidently false, seeing the Conclusions that the in repugnancy to them are, our Enemies being Judges, deduced from true propositions. God is as much the Author of the Rational Faculty in its

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God, and to be persuaded by Right Reason is one and the same thing. (2.) That proposition in a Philosophical sense, is the weakest which is remotest from self evidence, and therefore where there are two premisses, whereof the one hath no other Evidence but what it borrows from the Authority of the Infallible Revealer, the other in the mean time having its Evidence from a light residing in it self, and from its Congruity to the Essential Rectitude

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sude of our Intellectual Faculties, if the Conclusion follow the fortune of the weaker proposition, it must be a Conclusion of Faith, and not of Science! For though the Certicude of Faith be not only equal, but granscendent to the Certitude of Reafon, Senfe, and Experience. 2 Pet. 1.16; 17. 18.19. Yet the Evidence of Reafon. and Sense, is with respect to the Object affented to, & the habitude a flands in tous, beyond the Evidence of Faith, 2 Cor. 547.1. I Cor. 13.12. Nor do the School men only allow a proposition grounded on an Axiome of Reason, to be more evident than a propolicion founded only on Revelation, but withal; not a few of the Learned ft Romaniles, both School-men and others, will have the former to be also more Certain at least quond nos, than the latter. See Bellarm, lib. 3. do juptefic. cap. 2. Durandi in 3. d. 23: queft. 7: Compt. Tom. pofter. dip. 9. (3.) The forementioned Logical Aniome referrs only to the Quantity and Quality of the premifes, and not to any dther affections incident to them. If one of the Premifes be Negative, the Conclufion in the virtue of the alledged Maxime must be Negative also; or if one of the propositions be a particular, nothing be-

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world a particular can be concluded though the other be an Universal. And howfoeverin some cases it may hold further, yet this and no more was the intendment of the first establishers of it. Nor indeed is -it admittable in the full Latitude which the Terms feem to bear, feeing of two propositions, whereof the one only is -true, there may follow sometimes a Conclusion that is true, though the other proposition be in the mean time palpably false. But ere I undertake the probation of the thing it felf, two or three things must be necessarily premised. (1.) That all Fundamental Articles are contained - naraphlor & avlanegen in formany tetters and fyllables in the Scripture: Nor is there amy thing necessary in order to our affent to them, but that we understand the Terms of the Enunciations in which they are delivered. 'Tis true, there are Terms, and Phrases, made use of to declare them unto the edification of Believers, & to secure the Minds of men from undue apprehenfions of them, that are not in the Scripture; but this is no more than what is needful in the explaining of all Divine Truths, yea, all Moral Duties. For example, That there is One God, and that the igh

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the Father is this one God, and that the Son is fo alfo, and the Hely Ghoft like: wife, is declared in many express Testimonies in the Bible, but in the Explication of this Doctrine, and in the application of it to the Faith and Edification of Believers; namely, how God is One in respect of his Nature and Essence, how being Father, Son, and Holy Ghoft, He subsists in these three distinct Persons, what are their mutual respects to each other, and what are the incommunicable Properties in the manner of their subfistence, by which they are distinguished the One from the other; there are fuch wo ds and phrases made use of, as are not: literally and syllabically contained in the Scripture, but teach no other thing but what is there revealed. (2.) That these very Fundamental Articles may be also confirmed by consequences and logical deductions from express literal Testimonies; nor do probations of this nature alter or enervate the quality of them. The thing is in it felf the fame, though the method of proof be varied. For example the Doctrine of the Trinity is equally a Fundamental, whether we prove it from express Texts, or by consequences from N 3 lice-

ticeral Testimonies, or by its connexion with the whole Systeme of the Gospel. the Incarnation of the Son of God, the Occonomy of Redemption, Oc. (2.) That though all Fundamentals be in Terminis expressed in the Scripture, that yet these very Truths do include others in them which cannot be proved but by Confequences. For instance, That God is a Spirit, is revealed in fo many letters and syllables in the Bible; but that therefore he hath not hands, nor feet, nor any corporeal members can only be concluded by way of Confequence. In like manner the Incarnation of the Son of God, that the Word was made Fleb, is exprefly taught in the Scripture; but yet there are many things predicable of the Word Incarnate, which cannot be otherwise demonstrated, but by Consequences, and by borrowing some proposition or other from principles of Natural light.

Now these things being premised, the lawfulness of arguing siom express Scripture-Truths, by deduction of Conclusions, which though they be not mentioned in the Bible in letters and syllables, are yet there in effect, and were accordingly intended, may briefly be thus justified.

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(1.) In that to preclude this is to render the Word of God of no fignificancy to any particular person; seeing 'tis by this methodalone that, general precepts, promiles, and Comminations are applicable to fingle Individuals. Nor can any one Universal direction be otherwise brought down to a particular case. (2.) God in instructing us how we are to demean our selves towards his Word, dothit in Terms and Phrases which are peculiar to fuch as Discourse, ratiocinate, and deduce Conclusions from acknowledged Principles. See Rom. 3. 28. Aoy ( oue da in therefore we conclude, Rom. B. 11. Wow & oune roji a likewife reckon ye also your selves, I Cor. 2. 13. mybuarinois miduarina ouyneiporles comparing Spiritual things with Spiritual, Act. 17. 11. avangivorles ras y ands they fearched the Scriptures, namely, whether the things which the Apostles deduced from the Testimonies of Moses and the Prophets, had foundation in them, yea or not, I Thef. 5.21. naila Soupaisers prove all things. Hence we are enjoyned of 0076were ror xoyor Tis axubilas rightly to divide the word of Truth, 2 Tim. 2. 15. and to Prophelie, nara The ar = Noylar The wister according to the analogy of Faith, Rom. 12. 6. and 786

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The derining ortas into year, to convince by argument and demonstration gainfayers. And tis faid of Paul that Surigero l'adaiors and rine reagan he reasoned with the fews out of the Scriptures, Acts 17.2. And of Apollos than Tais I Saipes eutopas Seancteheyxelo enerenvis Se Tov yearor, he mightily in the way of ratiocination convinced the fews, demonfrating by the Scriptures that fefus was Christ, Acts 18. 28. Nor was it possible by any text of the Old-Testament for the Apostles to prove Fesus of Nazareth to be the Meffiah, but by argumentation & trains of deductions. There was no other way or Method by which this could be don, but by shewing from Mofes and the Prophets, that to whomsoever such properties, Characters, &c. agreed, such a one behoved to be the Messiab, and then evincing from History and Experience, that all these Characterisms centred in, and agreed to Fesus of Nazareth. And in this way the Apostles proceeded in their dealing with the Jews, by producing places out of their own Scriptures where the Properties, Signatures, Characteristical notes of the Person, Natures, Offices and Work of the Messiah were foretold and described. and by which the Faith of the Church

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was guided to him, and on which the World was bound to receive him; and then in shewing that all these agreed to. were verified of, and met in our Lord Felus as their Center, they concluded that he was infallibly the person concerning whom the Promises were made unto the Fathers. And this leads me to the 2de argument in proof of that we have undertaken to justifie; namely the Method which the Inspired Wr ters observed in the conviction of Jews and Heathens. There can be no fallacy where we act conformably to fuch a pattern; nor can that be disclaimed as Sophistical in others. which we find practiced by the Sacred Penmen, without impeaching both the Wisedome and Truth of God by whom they were inspired. To allow it to have been lawful for them to argue by Confequences, and yet in the mean time to deny it to others, is to be perverse, partial and humoursome: and to lodg it as an accusation on Them that they mistook in the course they steered, is not only to justifie the Jews in their unbelief, and the Heathen in their Idolatry, but to blaspheme the Holy Spirit by whom they were acted and conducted in what they did. Now.

Now that this was the Method which the Apostles observed, in their demonstrating many of the chief Articles of the Chie tian Faith, may be made good by many instances scattered up and down the New-Teltament, See Att g. 22. Att 18. 28. Att 15.8,9. Att 17.16. 17. Att 2. 16, 17, 18. Att 3. 22, 23. Rom. I. 20. Rom. 3. 9. to 21. Gal. 3. 10. I Cor. 15. 4, 5, 6, 7. Joh. 1. 33, 34. In all there places, not to name more, (nor to urge the suffrage of the Author of the Epistle to the Hebrews, in whom this way of procedure manifests it felf in every Chapter and paragraph,) We must acknowledg that they not only argued by confequences, but that if their Arguments were digested into syllogisms, there will be only one proposition found that is of Revelation, the other being affumed either from Reason or Sense. Besides the attestation of Apostolical practice in this matter we have also the example of our bleffed Saviour, to convince us not only of the lawfulness, but to assure us of the obligation that lyes upon us, of accounting all that for the Word of God, which can by any train of Natural deduction be concluded from it. If men were not resolved

to be obstinate, this alone were enough to iffue the debate, and to advance what we are pleading for beyond all jurifdiction of being gainfaid of it is by way of argumentation and by confequences that he proves the Divinity of his Person, Mat. The Quality and Author 22. 44, 45. rity of his Office, John 5. 39, 45, 46. John 10. 25, 37: 38. Luke. 7. 20, 21 22. The necessity of the Death and fel ferings of the Meffiah, Luke 14 36. 37. The Resurrection of the Dead in General Mat. 22. 31, 32. All his Reasonings in the forecited places, should they be reduced into a Logical Form, will be found to bear upon one only Scripture premis, the other being constantly either a propofition drawn from natural Light, or from the evidence of Sense. And to affirm that the Ratiocinations of Christ and the Apofiles, though they joyned one premise from Reason or experience, to another from Scripture, were nevertheless conclusive, because the Proposition from Reason by their very using of it, became upon the account of the infallible authority they were clothed with, a part of Divine Revelation ; I say to affirm this, is ridiculous and impertinent. For had they intended to have im-

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immediately concerned their authority in what they faid, Argumentation from an acknowledged Scripture Truth had been both needless and superfluous. Where the whole evidence depends upon the Authority of the immediate Speaker, a naked affertion is not only sufficient but most becoming. Let the Authority of a person be what it will, yet so far as in transacting with others, he recurrs to arguments either from Reason, or the Testimony of an other, fo far in that instance he plainly declines his Authority. Nor did all these with whom Christ and the Apostles dealt in way of Argumentation, acknowledg any fuch authority by vertue of which, whatfoever they faid in fuch a case became immediately a part of Divine Revelation, to have belonged to them. When the Scribes and Pharifees confesfed Christ in the way and Method of proving the Refurrection to have faid well, Marc. 12.28. Luke 20.39. They did not thereby intend the acknowledgment of Christ as a prophet sent from God, or that any authority upon that account refided in him, For that they disclaimed: but it was the Authority of God, Exed. 3.6. and the rationalness of his deduction from thence,

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thence, though made by the joyning of a proposition of another Nature to it, which they paid a respect to. The Wult mide were fwayed in this case by the meer ftlength and weight of his argument, and are therefore faid to have been affonifhed at his Doctrine, Mat. 22. 33. They admired his Wonderful Wildom and profound Sagacity; nor were they influenced by any Authority they held him vested with. Nor indeed is it any great evidence of a profound Wifedom or of his infight into the Scripture, to argue from Media which have no further convincing efficacy or force, but what they borrow from his authority that nieth them. "In brief, either the Text quoted by our Saviour was sufficient, antecedently to Christs using of it, and abstracting from his Authority, to demonstrate the Resurrection, or it was not. If it was then it was not meerly from his Authority, that they came under an Obfigation to a belief of that conclusion : If it was not; than how comes Christ to lodg their unbelief in reference to the Resurre-Ctio upon their ignorance of the Scriptures: Marc. 12. 24. Mat. 22.31. For if they flood not under the obligation of that confequence, but meerly because of his Authority,

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thority then the best acquaintance imaginable with the fense and meaning of that place, could have ministred them no relief in that point, yea it had been utterly unlawful to have drawn any fuch inference fromite (5:) Exclude Scripture - Confequences, and the Papilts are not able to impugn one Tenet of the Protestants, nor are they in Capacity to prove the first Article of the Roman Faith, namely, the pretended Infallibility of their Church: While they wrest such Weapons out of our hands, they at the same time disarm themselves. And by endeavouring to differve the Cause of the Reformed Churches, they utterly undo their own: For if our Reasonings of this kind be infignificant against them, theirs are also infignificant against us, and by the same art that they endeavour to blunt the edge of our Swords, they are bound to throw away their own. I shall discourse this no farther, only thut it up with a faying of Fustin Martyr, and Ne whospeias & delle sopre wagein reornous without Philosophy and right Reason, there can be no knowledge nor science in the World.

s. 12. The next thing that belongs to Reason in matters of Religion, regards those

those Doctrines, which besides the Found dation that they have in Revelation, have alfo Evidence in the light of Nature. And as I intimated before \$. 5. more is allowable to Reason in and about these, than about those we are indebted only to the Scripture for the discovery of Tis not enough that we enquire into the declaration of them, as it lyes in the Bible, and how they are there expressed, oc. but we are further to fee what Media there are in the light of Nature, by which they may be both differned and confirmed. Yet I shall here crave liberty topremife; That where the Authority of the Scripture is owned, our chief Topicks in all Theological debates ought to bedeteht from the facred Records. Thence we should both frame our Idea's of them, and borrow as well the Arguments, as the Colours and Ornaments, by which we would commend them to the Minds and Consciences of Believers. Especially a regard ought to be had to this, in popular Discourses and Sermons. As humane Authority ought to have very little place, if any at all, in the Pulpit, fo we ought not there to ferve our felves roo much from Maxims of Philosophie, and principles of Reason. As God hach

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hath impressed more of his Authority abon the Scriptures, than upon any thing elle that he hath made Himfelf and his Will known by; so there is an Efficacy of the Spirit promifed to attend the naked Preaching of the Word, beyond what we can expect to accompany our Ratiocinations from principles of Reason. As Faith prepares the spirits of men to a submission to what they hear immediately out of the Bible, so there is something great and elevated which I know not how to express in Truths, as nakedly delivered by the Holy Ghoft, which Argumentations from Natural Maximes, doth for the most part obnubilate and darken. The Majesty of God, whose commands we deliver, doth above all things most attract the respect of our Auditors, nor do we at any time fo effectually persuade, as by the meer authority of him in whose Name we speak: Yet I do not deny, but that Rational proofs are of great use, not only to such with whom Scripture-Testimonies signifie nothing, but even to those who own and adore its Authority, by shewing that as it is highly reasonable to believe whatsoever God hath faid, so the things themselves are agreeable to, and have foundation in Reafon a

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fon and the two lights of Revelation and Nature do excellently harmonife. This being premised, among other Truths which besides their being plainly revealed in the Scripture, have also evidence given to them in the Light of Nature, the Immortality of the Soul, and the certainty of Providence, are especially remarkable. 'TisTrue there are many other Doctrines of this quality, viz. the Attributes of God, the Creation of the World, Moral Good and Evil, &c. All which, as they are revealed in the facred Scripture, fo they are demonstrable from undoubted principles of Reason : But way ng these at prefent, I shall only by way of effay, and with all imaginable brevity, confider what media there are in Nature, by which the two former may be evinced, and the ferviceableness of Reason in the doing of Ishall begin with the Immortality of the Soul; and the Unhappiness of the Age wherein we live, doth render the inculcation of this Truth not only seasonable, but necessary. Men having degraded themfelves into Beafts by practice, they thence take the Measures of their Opinions, and allow no difference betwirt themselves and the pittifulleft Brute, but that Mattet iff

in them is fallen into a more lucky texture and modification. To justifie their fenfualities, they contend that they have nothing but their Animal inclinations to gratifie; and indeed the foul of a Brute will very well ferve all the Ends that some men propound to themselves. Next the Belief of the Beging of God, the persuasion of the fouls being Immortal, is the hinge upon which all Religion turns. 'Tis this that leads us both to contemn the gratifications of the Flesh, and to be solicitous about a happiness hereaster, though it be with the undergoing of present inconveniences, rather than here. There is no one Truth hath a more powerful influence upon the whole course of our prefent life, than a steddy and vigorous belief that the foul is immortal. Now when we affert the Immortality of the Soul, we do not intend that it is Immortal in such a fense, as that by no cause it can be annihilated. God alone is thus Immortal, for as there are no principles of Corruption in his Nature, fo there is no forraign Agent that can deprive him of his Being. i woros Exwadarastar He only bath Immortality, I Tim. 6. 16. All things owing their Existence to him, there is both a Power and

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and a Right resident in him of depriving them (should he judg it fit) of their Beings. Whatsoever is derived from his Power and Bounty, he may take away at his pleasure. Yet I reckon it absurd to think that he doth annihilate our Souls, it being contrary to the Method which he observes in other parts of the Universe. No substance yet ever perished. Under all the Mutations that Matter undergoes, by which this and that Individual body comes to be destroy'd, there is not so much as one fingle Atome loft, ifer in To ortes anoxitas. No substantial En-Plotin. tity is totally destroyed faith the Philosopher. Non perit in tanto quicquid mihi credite mundo. Ovid. By the Immortality of the foul then, we mean no more; but that it includes no principles in its felf; by which it can be brought to decay. And this it derives from it being Immaterial. No spiritual substance is capable of that dissolution which a Body is lyable to, For seeing Material subjects and fuffers. come to be corrupted only by a separation of their conjoyned parts; The Soul being Immaterial, and so void of parts, is in danger of no such dissolution. Now in discourfing the Immortality of the Soul, I

think fit in the beginning to discharge my

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felf from an exception or two, which though hugely infifted on by those who will have the foul to be meerly corporeal, and consequently corruptible, yet are in themselves abturd and irrational. first is this, that there is no such thing in the World as an Incorporeal Being, and that Existence is not to be affirmed of any thing, but what is perceivable by fense; and that we cannot have affurance that any thing is, but what we have ocularly be-To which I reply (1) That they miserably beg the question which they ought to prove. They have not been able to align any contradiction that lyes against an Incorpo eal Being, more than against a Corporeal. (2.) Their Object:on doth equally militate against the Being of God, as against the Immaterial Nature of the Soul. For if God be at all, he is Incorporeal, a Corporeal God being pregnant with Contradictions. (3.) We are not to require more proof of any thing than it is capable of. According to the diversity of Objects, we are furnished with distinct faculties in order to the perception of them, and there are different lights in which they are feen. Who questions the being of Sounds, Odours, &c. becaufe

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cause they are not discerned by the same Organical Faculty that Colours are? To require that an Immaterial should fall under the perception of fight, is to demand that an Immaterial should be a Material. There are Innumerable things, whereof we have the most convincing Certainty, and yet they were never the Objects of Sense. No man ever saw a Thought, and yet we are fully affured that we have Thoughts. How many things do the Gentlemen that make this exception believe, which yet they never faw? (4) Though Incorporeal Beings be not Immediately perceived by fense, yet through diverte of their operations which affect our Sensitive Organs, we have a mediate affurance of their Existence by our very Senses. The second exception is taken from the inexplicableness of Union, betwixt a Material and an Immate-There is no Cement, fay they, by which the one can be knit to the other. Incorporeals are of a penetrating Nature, and consequently cannot take hold of Matter, fo as to make a Whole confifting of two constituent parts so vastly different. Tothis I answer, (1.) That there is nothing more Unreasonable than wholly

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to question the Existence of things, because we do not Understand the Modes according to which they Exist. To difcharge a Cause out of the precincts of Being, because we cannot give a reason of all its particular effects, ought to be justly reckon'd amongst the greatest of abturdities. Whatsoever is prov'd by Reason, we are firmly to believe it, though there may be many things in the Theory of it that are wholly inconceivable. While we have all imaginable affurance of the conjunction of the foul with the body, and that the foul cannot be corporeal, our Faith ought no ways to be weakned, though we know not the Physical way of their coalition, and how they come to be United. (2.) There is as much difficulty in apprehending the connexion of one part of Matter with another, as in Understanding the Incorporation of the Soul with the Body, and yet no man questions but that there are bodies in which the particles of matter are united. I hope to make it appear, Chipt. 3d. that there is not any Hypothesis of Philosophy yet extant, by which the Union of the parts of Matter in continuous Bodies can be solved, and yet we are very well affured

they are connected together. A 3d. Exception is railed from the Sympathy that is betwixt the Soul and the Body, from which they would conclude an Identity of Nature between them. To which I briefly return to these things, (1.) There are many cases, in which our Souls are affected. without the least impression either from bodily Objects without us, or any previous excitation of the Spirituous Blood within us. For not to mention the impression which the Soul receives from the consideration of things purely Spiritual and Divine, which do no ways immediately affect the Body, all the Influence imaginable which they have upon it, proceeding primarily from the mind it felf, and its dominion over the Animal Spirits. I shall only name Troubles of Conscience which arife only from Moral Causes, and the exercise of our Reasons about what we have done. I may add that there are many cases wherein the Soul and Body seem to have no Communion with one another, and that not only in Ecstasies, when the Soul is nala morov TI TE caux of xcp Coursen. in a manner fer a season separated from the Body; but even in other. Suid. Hence men upon the borders of the

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Grave, when without ftrength, vigor, or. pulse, yet even then they have their thoughts more refined, and their understandings more spritely, than at other times. And which is more strange, are fo little affrighted at death, though they fully understand it, that they lay down the Body with the same composedness, and more delight, than if they were only putting off their Cloaths. Nor are they only persons tired with the miseries of the World that do fo, but fuch many times, who have enjoyed all the delight that this earthly state can afford. (2.) We find our Souls frequently determining themfelves in way of chuling and refuling, contrary to the provocations of tenfe, and the cravings of the bodily Appetite. Though our Intellectual Faculties have a perception of fentual Delights, yet they often chuse both that which is contrary to fleshly pleasures, and which no Corporeal Faculty is able fo much as once to apprehend. Were we constituted of meer Matter, all our operations should be produced by a fatal Impulie, and in every act we should be under the like Necessity as Matter is, when forcibly determined to Motion. While we find our selves endowed

dowed with a faculty determinative of it felf, We may rationally infer that the impulses of outward Objects upon the bodily Organs, and the continuation of their Motion to the Brain and Heart, do only folicite, and not force out Affent, and that the Soul it felf is of an Immaterial Nature. (3.) All that fympathie, which we observe between the Soul and Body arifeth meerly from the close connexion of the one with the other, and is necessary both in order to the Souls governing the Body, & its being engaged to take care of it, and provide againft its necessities. And as a Lutanist loseth not his skill, because he cannot play melodiously upon an Instrument, whose firings are either broken or ill tun'd: No more is the Soul prejudiced in her felf by bodily Maladies, though she be hindred & discomposed in her operations, through the distemper of those Organical Instruments which the is forced to ufe. That we are too much affected with every paffion and irregular motion of the blood and Animal Spirits, doth not prove that our Souls are Corporeal, or that our irregular actings upon those inordinate motions are the refults of fatal Impulses; but only thew that we do excite our Intellectual powers.

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powers, to the preventing those violent Motions, and the keeping the Body Sedate, and to the curbing and restraining them when excited, and that we do by sloth& neglect suffer our selves to be depressed by those Terrestrial encumbrances, and hurried by those Motions, which if we were not wanting to our selves we

might easily tame and subdue.

Having free'd our felves from thefe exceptions, we now proceed to the thing it felf, and in the mentioning the Arguments which offer themselves in Nature to prove the Immo tality of the Soul, I shall not insist on that Argument which is so vigorously urged by some Modern as well as Ancient Writers: Namely that if the Soul were Corporeal we should not be the same to day, that we were yester day. We remain the same at fixty Years of Age that we were at twenty, though in the mean time we have worn away many bodies; and therefore, fay they, there must be something Immaterial in us which is the foundation of this Identity. This I shall wave, for they who contend for the Corporeity of the Soul, will reply, that we are no otherwise the same this

this Year that we were the last, than Brutes and Vegtables are. Nor shall I press the Argument that is drawn from sensation, because what ever is in it for the Immateriality of the fentient and percipient Principle, in us concludes in behalf of Brutes that they have the like. For the Hypothesis of Def-Cartes that Beafts are meer Machines Hook upon it as altogether indefentible. But though I decline and wave the using of this Medium for the reafon I have now suggested, yet I dare not censure it as triffing, much less disclaym it as Sophistical. These then being lay'd aside, there are others to be produced; and feeing that whatfoever is Incorporeal is upon the very score of its being fo, incorruptible, and excepted from dissolution also: I shall mainly inquire what reasons there are in the Light of Nature, whereby we may be induced to believe that our Souls are Immaterial. First, if the Soul were only a Crasis of the Body, it were capable of no other distempers but what aile from the compression or dilatation of matter, or from the obstruction and inflamation of Humours while we therefore find it Subject.

Subject to Maladies which spring meerly from Moral causes, and which are no more curable by the prescriptions of Physicians, than the Stone or Gout are to be removed by a Philosophy Lecture; we have sufficient Cause to believe that it is of an incorporeal Nature. 2dly. The effences of things are best known by their operations, and the best guess we can make of the Nature and Condition of beings, is from the quality of their Actions. While therefore by contemplating our felves we find that we do elicite actions which exceed the power of matter, and the most subrile Motion of Corporeal particles; we have all imaginable ground to think, that we are pofleffed of a principle that is Immaterial. as well as Intellectual. He who confiders that there is not one perfect Organ in the Human Body, but the parallel of it is to be met with in the Noblest fort of Brute Animals, and yet that there are diverse operations performed by men, that no Beaft whatloever is capable of doing the like, must need apprehend that the Soul is not a Corporeal Faculty, nor a contexture of Material parts. Here all the Acts of Intellection may

may be infifted on. (r) Acts of fimple Apprehension. We are endowed with a Faculty that frame's Notions and Ideas of things which exceed the Sphere of Sense, which are no ways capable of sensible Representation, nor were the Notions of them conveyed into us by the help of Terrestrial Ima-Such are the Notions of Immaterial Beings, infinite Space, the Habitudes of one thing to another, Moral Congruities and Incongruities, abstract and Universal Natures, Proportions of Figures, Symmetry of Magnitudes, yea the notion of perception it felf. (2) Acts of judgments whereby we contemplate the several Natures and properties of things, compare them in all their respects, rank them in their distinct orders and dependencies, frame distinctions and divisions of Beings, connect and disjoyn Subjects and Predicates, and accordingly fay that this appertains to the other, or it doth not, and affirm or deny one thing of another, as we observe them to agree or disagree. (3) Acts of Ratiocination. whereby we infer one thing from another by Syllogisms, deduce Consequences

quences of longer or shorter Trayns.
(4) Acts of Reflection in which the Soul becomes it own Object, perceive's that it doth perceive, paffeth a sentence up. on its own judgements, which no matter though it be never so fine, and howfoever modified and agitated, can do. (5) Acts of Correcting the Errours and mistakes of Imagination, whereby having viewed all the representations of the Senses it compares them together, makes a judgement of them, forms apprehensions contrary to those which are fuggested to us by sensitive Organs, rejects the phantasms of Imagination, as insufficient Indications of the Truth of External Objects. Not that our Senses are deceived, for they only declare their own Passions, and communicate their Motions to the Brain, according to the Impulses which they really receive ftom ambient Matter; but these representations being made without judgment, the Soul examines them. perceives that it should be deceived should it always pronounce according to the Images conveyed to it by the Senfes, and accordingly apprehends, corrects and determineth contrary to them. (6) Acts

(6.) Acts of Volition, whereby it Chuieth and Refuseth by a self-determinating-Power, according as things are estimated, remaining exempt from all coaction and necessitation by the influence of any Principle forreign to it. Now all these are impossible to Matter, because That acts always according to the fwing of Irrefiftible Motion, nor can it be courted and folicited to Rest, when under the forcible Impulse of a stronger Movent. 3dly. The Immortality of the Soul is plainly demonstrated from the Attributes of God and his Government of the World. Without the supposition of a Future State there is no preserving the Authority of God from contempt, no due means provided for the preventing men from gainful fins, or the encouraging of them to hazardous Duties. And accordingly there have been few in the World who have believed a Providence, but they have likewise afferted the Immortality of the Soul; thefe two being inseparably connected. While we contemplate the state of things in the World, we find Prosperity for the most part attending Vice, and Misery the Companion of Virtue. Good men are usually accompanied with Crosses, and have the leaft

least proportion of present things, while Bad men are often glutted with fuccess and fwim in pleasures. Now if there were not an Immortal state where both the Virtue of the Good might be compenfated, and they receive comfort for their Sufferings, and the Vice of the Bad might be punished, and they receive Vengeance for their Crimes; both the Wildom and Goodness, as well as Justice of the Rector of the World, would be lyable to cenfure and Impeachment. Yea it feems the better of the two, wholly to deny the Providence of God, than to think that he thould administer humane affairs with so much irregularity and injustice. In a word there is nothing can administer a satisfactory resolution in reference to the present dispensation of things in the World, but a firm persuasion of the Immortality of the Soul, and the Certainty of a Future state. Judgments inflicted on Sinners in this life, cannot fully clear the Righteousness of God, because the best of men are as well involved in them as the worst; yea, it is but now and then that the greatest Criminals are made as remarkable in their punishments as they have been in their lives. Besides an Infinite

finite Eternal God is the Object of Wicked mens contempt, and its his Law who lives for ever, whose Authority they despise, nor can any punishment be proportionable, but what is Eternal alfo. 4ly. That inbred defire which is in all men after Immortality, argues that there is fuch really provided for the fatisfying this Natural and Universal appetite. For 'tis not to be Imagined that Nature should furnish us with longings, when there is nothing that may content them. To have such desires wrought into the complexion and constitution of our Souls, were there provision made of nothing that might answer them, would not only reflect upon the Wisdom of our Maker, who hath produced us with these longings; of which there is no use; but his Mercy, Goodness, and Justice also, in implanting those Appetites in us, which serve at once to abuse and torment us. And this leads me to the other particular which I promised to discourse; namely, the Certainty of Divine Providence. This is one of the Truths also, which besides the attestation given to it in the Scripture, hath evidence enough in the Light of Na-I confess, that if we take our Meafures fures in this Matter from the sentiments of the Wisest Heathen, we should be ready to think there is no foundation in Reason to convince us otherwise, but that all things go at Random. It was not the opinion of Epicurus alone, but of many others, that the Gods concerned not themselves in sublunary affairs. Nor did the Poets only discharge God from the Government of the World, but their very Moral Philosophers did the same.

Horaces, --- Deos didici securum agere avum

And Lucans--- Nunquam se cura Deorum

Sic premit, ut vestra vita vestraq;
saluti
Fata vacent.

Are not worse than Plinies, Irridendum curam agere rerum humanarum illud quicquidest summum: and Senecas, Deus nihil agit, necillum magis beneficia quam injuria tangunt. Even many of them that owned some kind of providence, either confined it to Heaven, holding it Unsuitable to His Glorious Nature to concern himself about frail and visible things, but that

that he governs them by subordinate, Causes, as the Grand Seigniour doth his Provinces by his Balhams & Lieutenants or they limited it to effects which depend on a concatenation of Natural Causes, to which they are ligu'd by trains and connexions, excluding God in the mean time from any Care of Contingent Events, or Administration about the Understandings and Wills of Men; or lastly; they bound it up to Universals and Generals, allowing it little or no interpolure at bout particulars and fingulars. And this feems to have been the opinion of the Author of the Book de Mundo, who whether it was Aristotle or Philo, or any other, is The reasons that prevailnot material. ed with them to question, yea, deny the providence of God; were tst, That 'tis beneath and unbecoming the perfections of God, and an interruption of his Felicity, to concern himself in the affairs of the sublunary World, and to distract himself with the cares of it. But this is (1.) Rather to describe some effeminate Prince, than the Deity. And (2.) It proceeds upon a Foolish mistake, & an unworthy suppolition; namely, that it is pain and trouble to God to govern the World, which none

none can imagine but they who are ignorant of his Attributes and Being. Whatever God can do, he does it without trouble to his Infinite perfections. (3.) Is the Happiness of God more impeached in Governing the World, than in making of it. If without molestation to Himself, he could produce it at first, he can without encumbrance Rule it still. The 2d. Motive that fway'd them to doubt the Providence of God, was the Impunity of Wicked Men. But in this they concluded as Illogically, as in the former. God (1.) may have aims in the prosperity of Criminals that we are not aware of, and therefore we ought not to reflect on his dispensations, when we know not the grounds of them. He hereby testifies that severity is not the inclination of his Nature, but that punishments are extorted from him. He hereby also allows offenders time, as well as Inducements to He also herein sets us a Repentance. pattern of mercy and forbearance, and teacheth us Meekness and Lenity by his own Bounty and Patience. He withal gives assurance to the World by this of a future judgment. The Prosperity of the Wicked here, is a pledge of their punish-

punishment hereafter. (2.) Bad men are not so happy as they are commonly imagined to be. How can they be reckoned happy who have nothing fucceeding, according to their Scope and Meaning ? Every man intends well to himself, but it is the perpetual infelicity of the Wicked, that they never reach the mark they aime at. For by doing ill, they profecute that, which at last themfelves will find of all things to be the worst. Besides, Wickedness is its own punishment, not only in that it debaseth the Soul, degrades Humane Nature, and offers violence to the principles of Reafon; but that in the very pursuit of it, the offender forfeits all true tranquillity, for that only accompanies Virtue. lust cannot be assigned, the gratifying of which, is not attended with disquietness. The Unbridled appetite is a scorching flame; Envy is a gnawing Scorpion; Covetousness is a strangling and corroding care, &c. The multitude of Ends and Objects which exercise a wicked mans thoughts, do wonderfully distract him. His Soul is full of disquietness through the intestine and civil Wars maintained in it. Scelera diffident; Lusts are like the brood

of Cadmus. arm'd one against the other. Diversity of inconfistent Ends and oppofite Means do strangely rack and discompose the Soul of a Sinner, and his Mind is like the Sea when it rageth with the ftriving of contrary Winds upon it. Nor is this all, but there is befides, a fecret shame linkt to every wicked action, and every Evil is pregnant with an inward Horrour. Let a man offend never so privately, yet when he thinks what he hath done, he is both atham'd, and his Conscience fills him with remorfe for what is past, and tormenting fear of what is to come. The joy and delight which he promiseth himself in prosperous wickedness, is withered by the dread of future punishment. (3.) All. - the prosperity of Sinners is constituted of Earthly Enjoyments, and the disappointment which they find in them, having nothing better neither in possession nor, hope, doth not only leffen, but emb tree the fruition. There is an infariable Appetite in the Soul of man, which nothing Terrene can content or satisfie, and the Medication of this, is enough to make them vote themselves miserable in the midst of all their Grandeur and Qpulency. Nor

Nor is the frustration which we meet with in every fingle enjoyment to be either prevented or remedyed, by having recourse to variety. For after we have traversed the Creation, we shall still find our selves unsatisfied. And how unseafonable will it be, to bewayl our folly, for feeking that in sublunary things which they could not minister, when we find it too late to make better provision. (4.) As every Wicked man is not prosperous, fo prodigious Sinners do feldom, even in this life, escape exemplary punishment. now & than fingles out some chief offenders whom he punisheth in this World, that they may be as common Antidotes against the poylon of Wickedness, that it may not encrease and spread, through an Universal Impurity of bad men. (5.) If bad men were immediately punished, Moral government would be subverted, nor should there be room for the Influence of Comminations and Pro-

mises. Pinde rois ส่งสอาห์รละ Sallust. de อเครียงใช้ หลองส่งลง ส่ง ด้านลง, รอดีผ Dis & Mun-

Exaveixor, If punishment

were immediately inflicted upon Delinquents, obedience would cease to be a Vir-

P 4 tue

tue, as proceeding from fear, not choyce. The third Exception against the Providence of God in the Government of the World, is fetcht from the Miseries and sufferings of the Righteons. But that conclusion is ill drawn from those premiffes; nor is there any fuch Confequent chain'd to that Antecedent. There is enough in the light of Nature to fatisfie us in this Matter, though Men have not been so happy as always to discern it. (1). Many that feem to be good, yet indeed are not fo. There are some stark naught, who nevertheless have the cunning to conceal it. But though they deceive us, they cannot impose upon Omniscience; and when we think that a Righteous person is ill entreated, God only punisheth a secret Malefactor. It becomes us to suppose a just Cause why God makes men Unhappy by adverfity, though he do not acquaint us with it. (2.) There is enough in the Best to deserve worse than they suffer. God never chastens a Believer, but he strikes an offender. He neverafflicts a Saint, but at the same time he punisheth a Delinquent. It is true, that though Men will confess themselves not to be so Good as they should be, yet every

very one thinks himself too good to suffere and let their chastisements be never so justly and mercifully moderated, yet they judge them too great for them to undergoe. But would men calmly examine themselves, they would not only find Cause to justifie God in what they meet with, but to magnifie his Mercy that they feel no more. (3) No Good mans Afflictions are so many, but his Mercies are more; and we ought to confront the one with the other. In the day of Prosperity be joyful, but in the day of Advertity consider, for God hath set the one over against the other , &c. Eccle. 7. 14. The 70 read that place God hath tuned one thing to another Kaine our TETO oumparas TETO \$ TOINGS. AS Harmony in Musick is perfected by supplyes of different Notes; fo God hath Checker'd our Conditions in the World. for the better beautifying of his Providence. And as the Night fets off the Day, & the Winter as well recommends as relieves the Summer, so doth God give us the quicker tast and relish of our Mercies, by intermixing them with Creffes. (4.)Our hesitations about Providence upon the account of the sufferings of good men, proceeds from Unacquaintedneis

nels with Gods defign in them, and an ignorance of their Issue. He is our Friend when he feems to be our Enemy, and only acts the part of a Physician when we look upon him as an Executioner. He only withdraws what would be our fnare instead of our advantage; and with-holds what he fore-fees we would mistake for God, instead of being lead by it to him. As there is no judging of a Picture by its first lines, nor of a St. ucture by seeing its Materials in heaps; no more ought we to pass sentence upon the Providences of God, without a prospect of them from the beginning to the end. Providence is one Entire System, nor can we judge of the parts but in relation to the whole. What at first we can give no account of, we are often brought to approve by a subsequent course of Dispensations. (5.) The abridging Good Men in the fading Transitory things of the World, doth not at all argue that God envies Good Men happiness, but only declares that true Happiness doth not consist in such things. There is no one thing speaks the Emptiness of the admired greatness, profits, and pleasures of the World more, then that God permits the enjoyment of then to the worst of men,

men, and with-holds them from fuch for whom he hath the greatest esteem. Who ever understands the Nature of true Good, must bid agien to the hopes of it in any thing but God alone. And for those things that most state felicity in, a Wife and Good man would judg himfelf unhappy, if he could not despite them. Who can think that to live in a Palace, to lye in a fost Bed, to eat nothing but what is delicate, to give Laws to others, to be controlled in nothing we fay or do, &c. were ever intended for the Felicity of an Intellectual and Rational Being ? The Soul of a Brute would have ferved all the Ends that some men propound to themselves; but surely the bestowing of an Immortal Spirit on us, ought to instruct us, that Bleffedness consists in something elfe than Gauds, Trifles, Grandeur, Airy Titles and the like. And he who cannot want these things without thinking himself Miserable, at once reproacheth his Maker, as if he had Created him for nothing more worthy, and degrades and dishonours himself, by intimating that fuch gratifications are suitable to Him. (6.) The advantages which Good men receive by afflictions, do amply compenfate

fare their feeling of them. They hereby both discern their fincerity themselves, and discover it to others. Nor is it easie to imagine the satisfaction, that the Consciousness of a constant sincerity ministers to a Soul. To find that we love God, notwithstanding the narrow allowance he affords us, is a more foveraign Cordial to the Mind that would approve its felf to God, than the flushest enjoyment of sublunary things can yield. Their Adverfity also gives them either relief in Mortifying those Corruptions which endanger them, or in exercifing those Graces which glorifie God. And who dare reproach the Wisdom or Goodness of God for dispofing things in such a manner, as may turn not only most to his own Honour, but our advantage. Storms and Frosts are as Useful to the Universe, as serene and clear weather. Nor are Sugar and Honey more necessary, than Salt and Brine are. If after all this, there remain Inexplicables in the works of Providence, 'tis no more than what we daily meet with, in the Works of Creation. Nor must a finite Understanding hope to comprehend the Methods of an Infinite God. And the future state will set all that straight, which

we now judge Crooked. Having vindicated the Providence of God from those Objections which feem to affront it, my next task is to fuggest those Arguments which Reason, abstracting from all Revelation, can muster to attest it.(1) Were there not an Omnipotent Power, and an Omniscient skill to restrain and govern the quarrelsome Spirits that are in the World. it would foon fink under the bottom of its own Confusion. This the Heathen intimated in the Fable of Phaethon, who being admitted to drive the Chariot of the Sun but for one day, burnt both himself and it together. It was well faid by the Stoick. that in ist Chrie To xoopo nevo Gewr z nevo meoteas, It is not worth the while to live in a World empty of God and Providence. Nay it were the greatest unhappines imaginable to be brought forth into the World, to be perpetually toffed up and down by blind Fortune. Ei un yae ein छडड महर्पणाव हम वी में म Takis en xosua, If there were Hierocl. not a Providence, there Sallust. ubi sucould be no Order in the pra. cap. 9. World. And as another Philosopher saith πόθεν γας π τάξις τῷ κόσμω, Teregunder in roadfor; If there were no Su preme Orderer, whence comes order to be

in the World? (2.) Preclude Providence, & we remove one of the greatest foundations of venerating the Diety. 'Tis not a perfuafion of the Excellency of his Nature, that can engage us to a hearty Adoration of Him, if we once discharge him from all concernment in us and our affairs. Though there be the like Eminency of Dignity in the French King as in the King of Great Brittain, yet we have a greater reverence for the one than the other, because the one protects us, which the other doth not. Nor can we well believe the Divine Nature to be excellent, should we affert it devoid of Goodness, which is the greatest perfection; much less will it be easie to honour him for a God, whose Felicity we judge to confist in Idleness. We find our selves capable of, yea, endowed with the affections of Fear and Love, and God is an Object most adapted for them ; but seclude him from the administration of the World, and there is no Foundation left for the begetting and maintaining either the one or the other in the hearts of men towards him. For if he regard not what we do, instead of having provided due means for our fearing and loving of him, he hath left us under an unavoidable temptation of acting towards with him with flight and contempt. (3) If there be no Providence, there is not the least ground for addresses to God out of hope of affiftance, or the thanking him for the benefits we partake of; and yet the chief of natural Religion confifts in these. Who would pray to God to be delivered when in straits, or praise him when he hath scaped his entanglements, if God no ways interest himself in us and our affairs. (4) If God govern not the world it is either because he Cannot, or because he will not: to fay the first is to represent him contemptible for his Weakness; and befides, he that made the World cannot be supposed unable to Rule it: to affirm the second is to bestow Omnipotencie upon Him in vain, and to impeach every one of his perfections, because of a faileur in their most natural and agreeable effects. (5) God is Soveraign of the World, and therefore he mult needs Govern it. Through all things being the products of His will and Power, he hath an incontestable Dominion over them. Now we cannot fasten a greater reproach upon a Soveraign, than that he throws off all the Care and Gubernation of his Subjects. (6)

We see effects in the World, which could proceed from no cause but God, and discoveries made to it, which he alone can reveal, and by consequence he hath not wholly withdrawn himself from the Rectorship of it. (7) He must needs Rule the World who hath given it Laws, for Law is the Relative of government; and that he hath given it Laws, the inbred Notions which we have of Good and Evil, the Fears and hopes that haunt us, do abundantly demenstrate. These he hath woven into the composition of our Natures, and by these order is maintained in the World. Now 'tis the greatest affront that can be offered to Reason, to think that God should make use of a Fiction to preserve Truth, Justice and Righteouiness amongst mankind; or that he should keep up the Respect of himfelf by falsehood and Deceit. Thus by fingling out one or two Truths that have evidence given to them in the Light of Nature, as well as in Revelation; we have shewn what belongs to Reason about all Doctrines of this Genius and complexion.

§. 13. The next concernment of Reason in & about Religion is to defend the whole of it, from the Clamours, and Objections of gainsayers. For as Bistersield says,

Though

Though they who reject arguments levied from Reafon against the Mysteries of Religion, act modeftly, yet they do not throughly (erve the interest, nor hereby deferve well of the Caufe of Truth, which they own and profos. 'Tis true that the Authority of Divine Testimony is enough to warrant our Faith, whatever Objections lye against the thing fo testified:but to rest here without warding off the thrusts of Adversaries, is to tempt them either wholly

Ills qui argumeta a resta ra tione petita violenter rejiciunt, eag: Tolutione maigna nunciat, modefte quidem 121 gunt, fed peffime de Religione mereri videntur. In Synops prafixa libra chi titulus; Myforium pietasis defensum contr. Crell.

to throw off the belief of all Revelation, or to affix perverse Senses to it. Now there are some Articles of Religion, which may not only be desended, by shewing from the Testimony of the Bible, that their Objects have an Existence, but by explaining how they are, and that either from principles of Natural Light; or from the account that the Scripture it self Gives of the Modes of their Existence. For Example, How the Earth could be peopled in so little 2 time, as the Mosaick History

kind sprung is when all Mankind sprung is when all Mankind sprung is when the sprung is when the sprung is when the sprung is when all Mankind sprung is when all mansprung is when the sprung is when all mansprung is when the sprung is which is when the sprung is when the sprung is when the sprung i

word there fignifies) and proceeded from one Man and one Woman as their Original Progenitors. How an Ark of that Capacity which the Scripture instructs us Noahs was, could receive into it all kinds of living Creatures, with provisions of Aliment for fo long a time? How the Ifraelites could multiply to such a number in Egypt, within the compass of two hundred years or little more, when there went down but such a handful thither of whom they descended? There are other Articles of Religion, which we can only shew from Revelation that the Objects of them are, but the manner and way how they exist we cannot tell. And feeing the Measure of Faith doth only follow and fuit the measure of Revelation, we are therefore in reference to such things only to believe that they are, but the Mode of their Existence is to be no Article of our Creed. And I crave liberty here to fuggeft, that it is both a piece of Tyranny to impose the belief of the Modes of their existence upon the Confciences of men, and hath been found differviceable.

serviceable to Religion to undertake to explain the Manner according to which fuch a thing exists, when God hath only revealed the Existence of the thing it self, but concealed the Way how it is. If in the explicating the Phanomena of Nature, which is the proper province of Reason, the most that a discreet Philosopher will pretend to, is, to declare the possible ways by which a Phanomenon may be accounted for; without prefuming to fay that it is only performed in this way, and that there is no other in which it may be explained: Much more doth it become us in the Great mysteries of Revelation, to abstain from defining the Manner how they are, and to content our felves with what God hath been pleased to tell us, viz. that they are; without prying into the Mode of their being, which he hath hid from us. Now in and about fuch Doctrines these things appertain to Reafon, Firft, To thew that 'tis not required that it should comprehend them. Whatfoever God hath said is to be affented to. though we cannot frame adequate Notions of the thing it felf, nor understand the manner how it should be. 'Tis as much against Reason as Faith, to think to 0 1 fathom

fathom the perfections, Counsels and Works of God; seeing Reason acknowledgeth him to be infinite, and it self to be Finite. If we will pretend to Reason in Religion, we are to be believe whatever, God hath said to be True, this being the greatest Reason, that he who is Veracious cannot lye. There is nothing more confonant to the transcendency of so a high a Nature as that of God, than that it be acknowledged incomprehenfible; nor is there any thing more agreeable to his infinite Wildom, than that his projects, defigns, and contrivances should be held past finding out. 'Tis both unjust and irrational to think that man should penetrate those depths and Aby m's, which the An-

gels defire only repardant

hidden from fight. But more of this anon. 2 dly. We are to hold our felves affured, that every Argument from Reason, repugnant to a Doctrine revealed in the Scripiure, is a Sophism, though, may be, we cannot discover the Fallacy. 'Tis one thing to be assured of a Truth, and another to be able to answer all the Objections that are pressed against it. There are Innumerable things.

things even in Philosophy, of which we are fully affured, and yet we cannot resolve all the difficulties that attend them. If every pusling Objection be enough to make us renounce what we have express Revelation for, by a parity of Reason, we must disclaim many a Natural Truth, which we have the evidence of sense and Reason for, because we cannot answer all the Objections that do encounter them. It were the way to introduce an Univerfal Scepticim, to doubt of the Truth of every thing, the knotts & intricacies about the Natures, Properties, Operations and Modes of whose Existence, we cannot unty. What a man hath embraced uponjust and weighty grounds, he is not to defert it, meerly because he can not answer every Objection that is urged against it. 'Tis the height of folly and Madness to forego an opinion, when the Objections wherewith it is entangled, are not of greater, yea nor of the same importance with the reasons on which we received it. 3 dly. We are to answer the Objection, not by explicating how the thing contested is, but by shewthat there is nothing in the argument that prove's it impossible to be. And this is done by shewing that what is stiled a Prin-Q'3 ciple

ciple of Reason, in truth and reality is not fo, at least in the degree and latitude that it is applied. There are many vulgar Axioms, urged as Maximes of Reason, which are as far from obtaining in Philosophy, as in Divinity: there are others which though they hold in reference to some Objects, and in relation to some Agents, yet they are not to be allowed with respect to every Agent and every Object. For example, though a Finite Agent require a preexistent subject in order to its operation, yet this holds not in relation to an infinite and Almighty worker. And though Impenetrability may be affirmed of all Substances that are Corporeal, yet to apply it to all Substances Univerfally, and thereupon to reject Spirits as Mr. Hobbs doth, is grofly to prevaricate. Most received Maximes have their limitations, nor are they principles of Reason farther, then as they are circumscrib'd by such conditions and confinements, and to urge them beyond their bounds, is to contradict Reason, which tells us that they hold only fo far, and no farther. That great Maxime which is the Foundation of all Argumentation, viz. that Extrem's identified to a middle Term, are identified the one

to the other, admitts more than one or two limitations, which if they be not attended to, all our Syllogifing is but meer Sophistry. For if either the Extrem's be only collectively identified to the Medium, not distributely; or if they be one with it inadequately only, and not adequately; or if they Center in the Middle Term only in the Concrete, and not in the Abstract, there is no concluding of an Identity betwixt the Extremes themselves. And I dare fay that through a faileur in one of these, both most of the Arguments against the Doctrine of the Trinity; and for Communication of Omnipresence to the Humane Nature of Christ, because it agrees to the Person of the son of God, (not to instance in more particulars,) may be easily avoided and answered. (2) by shewing that if it be an universal and true Maxime of Reason that the Objection is grounded on, how that there is not any thing in Revelation that doth contradict it. There is an excellent Harmony betwixt Truth and Truth, and though they be distinct and different, yet they are not contrary and repugnant the one to the other. They who reject Gospel Mysteries on supposition of a Repugnancy they lye in

to Reason, have not been able to this day to justifie their Charge. 'Tis true the more we adventure too neerly to look into them, the more we find our felves dazled with their Fulgor, but yet we find no thing in them that implye's a Contradiction to our Faculties, or that is repugnant to the Nature, and Attributes of God. Nor is there any one Argument produced to this day in proof of the repugnancy of the Mysteries of the Trinity, the Incarnation of the Son of God, his fatisfying Divine Justice in the Room and behalf of Sinners, the Eternal Decrees; &c. Which hath not received an answer, and the Authors of it been shamefully baffled.

5. 14. Having unfolded the Interest and concernment of Reason in and about Religion, it will be necessary ere we shut up this Discourse, more particularly to state and six the Bounds betwixt these two, and to offer some Measures by which Reason may have allotted, all that belongs to it, and yet nothing in the mean time

be detracted from Faith.

First then, Reason is the Negative Measure in Matters of Religion. Nothing contradictory to right Reason is to admitted as a Mystery of Faith. What Right Reason say's cannot be done, we must not father it upon God to do. If

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Reason be objected against any Scripture Testimony how plausible and subtile foever it feems, yet Right Reason it cannot be, but only deceives through an Unbrage and shew of it. And if Scripture Authority be urged against an undoubted and evident Principle of Reason, he that doth fo, preffeth not the true meaning of the Scripture, for that he doth not reach, but only imposeth, his own Sense, and wreeth what himself phancieth to be there, instead of what indeed is fo. (faith Auftin.) These two lights though different, yet they do not destroy one another. God is the Author of natural as well as Supernatural Light, nor can he bely himself. We have no greater Certainty than that of our Fa-

Si Ratio contra Divinarum Scriptararum autoritatem redditur,quamlibet acuta fit, fallit veri similitudine, nam vera effe non potest. Rursus si manifestissime certag; Rationi Scripturaru Sanctarn objicitur auctoritas: non intelligit qui hoc facit: & non Scripturarum illarum Senfum, ad quem penetrare non potuit, sed Suam potius objicit veritati: nec quod in eis, sed quod in Seippso pro eis invenit, opponit. Aug. Ep. 7. ad Marcellin.

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culties, for by that alone are we inabled to discern a Divine Revelation from Humane or Diabolical Delusions. God reveal such Doctrines as contradict Natural Truths and Principles of Right Reason, He would thereby eradicate what himself hath planted in our Souls. Law of Reason being the first declaration of the Will of God, originally annexed to, and communicated with our Natures, tis not to be imagined that by any after declaration, he should thwart his first. Besides, all Revelation is to instruct us in a reasonable, though supernatural way, and therefore, though in many things it may exceed our Reason fully to comprehend it, yet in all things it must be consistent with our Reasons. To admit Religion to contain any Dogm's Repugnant to Right Reafon, is at once to tempt Mento look upon all Revelation as a Romance, or rather as the invention of distracted men; & withall to open a Door for filling the World with figments and lyes, under the palliation of Divine Mysteries. We cannot gratifie the Atheist and Infidel more, than to tell them that the prime Articles of our Belief imply a contradiction to our Facul-In a word, this Hypothesis, were it received.

received, would make us renounce Man, & espouse Brute in matters of the chiefest & greatest concernment; for without debasing our selves into a lower species, we cannot embrace any thing that is formally impossible. Nothing but mens entertaining opinions which they cannot defend from being abfurd and irrational, could have fway'd them to reproach Reason in the manner they do; but they do only decline the weapons they are fure to be wounded by. When men have filled Religion with Opinions that are contrary to common Sense and Natural Light, they are forced to introduce a suitable Faith, namely, fuch a one that commends it felf from believing Doctrines repugnant to the evidence and principles of both. And thus under a respect that is pleaded to be due to facred Mysteries, do the wildest fancies take Sanctuary: And meerly out of fear of violating that regard which ought to be paid to Objects of Faith, we must believe that to be true which the Universal Reason of Man-kind gives the lye to. Thus the first Hereticks that troubled the Christian Church, under pretence of teaching Mysteries, overthrew common sense, and did violence to the Universal Uni-

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Uniform and perpetual Light of Mankind. Some of them having taught that all Creatures are naturally Evil; Others of them having established two Soveraign Gods, one Good, and another Bad; Others having affirmed the Soul to be a part of the Divine Substance, not to mention a thousand falsities more; all these they defended against the affaults of the Orthodox, by pretending that they were Mysteries, about which Reason was not to be hearkened to. Thus do others to this day, who being resolved to obtrude their fancies upon the World, and being neither able to prove nor defend what they fay, they pretend the Spirit of God to be the Author of all their Theorem's. Nor can I assign a better reason for the antipathy of the Turks to Philosophy, than that it overthrows the follies and absurdities of their Religion. This themselves confess by devoting Almansor to the vengeance of Heaven, because he hath weakned the Faith of Mussul-men in the Alcoran, through introducing Learning and Philosophy amongst them. There is no Combating of the Valentinians, Marcionites, Eutychians, and others, but by shewing the repugnance of their Opi-

Opinions to first principles of Reason. We do not make Natural Light the positive Measure of things Divine, do only allow it a Negative voyce. We place it not in the Chair in Councels of Faith. but do only permit it to keep the door, and hinder the entring of Contradictions and Irrational Fancies, disguised under the Name of Sacred Mysteries. This I thought fit to propose in the first place, and have the more largely infifted on it, because of its serviceableness against the Corporal presence of Christ in the Eucharift, and the ubiquity of Christs Body, and divers other Articles both of the Romane and Lutheran Creeds. What the Universal Reason of Man-kind tells us is finite, commensurable and impenetrable, &c. they would have us believe it to be Infinite, Immense, and subject to penetration. The great Article of the Roman Faith, viz. Transubstantiation must needs be false, if there be any incontestable Principles of Reason, or True Maximes of Philotophy. For to omit at. present, that 'tis Repugnant to Metaphysical and Physical Axioms, that Accidents should exist without a subject, or that there should be Whiteness and nothing white, Sweet-

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Sweetness, and nothing sweet; that one Body should be penetrated by another, when we find every Material substance irrefistibly to defend its felf from coexistence in the same place with another that is Corporeal that one & the same Being should be entirely at one and the same time in distant places (which is to be distant from it felf) yea, that it should be there with contradictory adjuncts; that the Sign and thing fignified, or Relate and Correlate should be the same. I say to pass these by, as having been a thousand times urged against the Fapists, and nothing replyed but what renders their Folly and Extravagance the greater and more remarkable. I shall only say that Transubstantiation is inconfistent with the first Principles of Logick. (1.) No Enunciation is true, but upon the account of Congruity to its Object; and the previous existence of the Object according to what is affirmed of, or denyed concerning it, is that which grounds the verity of the Enunciation; If therefore the Sacramental Elements be not the Body and Blood of Christ antecedently to the words of Consecration, the Enunciation by which the Priest affirms the one to be the the other must necessarily be false. (2.) Every Enunciation supposeth a previous Act and judgment of the Mind, of which it is Manifestative; for the End of words, is to indicate Conceptions: Unless therefore previously to consecration the Bread be judged to be the real Flesh of Christ, no one can truly affert that it is fo. (3.) In every true Enunciation, the subject may by Conversion become the predicate, as is evident by an induction of all propositions in the World; while therefore the Body of Christ cannot in a proper and Physical sense be said to be Bread, no more can Bread in a proper fense be said to be the Body of Christ. (4.) No Disparate can be truly affirmed in casu recto of another, that interfering with the Nature of opposites; Bread and the Body of Christ therefore being Difparates, the one cannot in a proper fense be predicated of the other. (5.) No real, positive Attribute or predicate can be affirmed of a subject which is not; for, non entis nulla sunt attributa. And therefore if the Bread be annihilated (as indeed it must be, unless instead of allowing Christ to have only one Body, and that formed of the substance of the Virgin, we should

should hold that he hath many Bodies. and those formed of Material Particles distinct from what he was fram'd of in the Womb of the Virgin, ) Our Saviour spake very illogically, in afferting concerning that which it is not at all, that it is his Body. I shall wave what might be further added to this purpole, only conclude it with this brief remarque, That if Principles of Reason obtain so far in Things purely Supernatural, as that there can be no repugnance betwixt the one and the other, they ought more especially to have so much place in those things which Grace borrows and transports from Narure for its Ufe.

Secondly: When we say that there is nothing in Religion which is truly repugnant to Principles of Reason, we do not by Principles of Reason, understand all that this or that fort of men vote and receive for such. The Universal Reason of Man-kind is of great Moment, but mistaken Philosophy and false Notions of things, which this and that Man admit for theorem's of Reason, are of very small importance. Men being mislead by their Senses, Affections, Interests, and Imaginations, do many times mingle er-

rours and falle conceits with the Genume Dictates of their Minds, and then appeal to them as the Principles of Truth and Reason, when they are indeed nothing else but the vain Images of our fancies, and the conclusions of Ignorance and mittakes Though Reason in the Abstract, and those inbied notices implanted in our Souls, which upon the first exercise of our Faculties, command an Affent, be all confistent with the Mysteries of Faith; yet Reason in the Concrete, and as it exifts in this and that man, being weak, maim'd, imperfect, and extremely remote, from a full and just comprehension of things, we do accordingly find many Articles of Revelation to have been little befriended by Axioms and principles of vulgar Philosophy. But this proceeds from the Corruption of Reason, its being vitiated by Lusts, byaffed by Interests, perverted by Education, darkned by Passions, enthral'ed by Prejudice; rather than from Reason it self; and is to be ascribed not to the Light of Reason, but to the Darkness that envelop's it. It hath been usual for men, according to the School they have been bred in, to expound and judg of Religion in Apalogy to the principles

ciples they have fuckt in from thence. By this means hath Religion been embased, through mens subjecting the Examen and conduct of it to mistaken Philofophy. He that would examine an Article of Faith by a Proposition of Reason, must be careful that his Measure be just and true, and not deceitful and fallacious. No man ought to distrust an Article of Religion for its being against a proposition which we take to be true only because we were taught it. The Prejudice done to Religion by mistaken Philosophy ought not to be diffembled; and I shall therefore crave a little liberty here to unfold it. And not to infift on the ill Influence that the Phenician and Chaldaick Philosophy had on the Judaick Theology: though it be of easie proof that their Planetary Deities, and their Teraphims fprung from thence. Nor to do any more but mention, that the chief Errours of the Pharisees, Sadduces, and Esseans took their rife from the Grecian Philosophy; their Dogm's being a mixture of Pythagorean, Platonick, Stoick, and Epicurean Notions. I shall rather observe that the chiefest Errours that have infested the Christian Church, arose from a mingling Gentile Philosophy with the Doctrine of the

the Gospel. Both Irenaus and Tertullian affirm the Errors of the Gnosticks to have sprung from the Platonick Ideas; Though I think it not improbable, but that their outly later present took their birth from Pythagoreanism. The Lons of the Valentinians, if we will believe Tertullians, were also borrowed from the Idea's of Plato; but if any shall judge that they were rather derived from Hessod, I shall not contend, seeing the Ancient Poets were not only the Ethnick Theologues, but

their chief Philosophers. Epiphanius tells us that the Heresies of the Marcionites came out of the School of Plato. Theodoret inform's us that Sabellius became a Heretick by his obstinacy in Plato's Doctrine. Tatian being deeply tinctur'd with Platonism became thereupon Head of the Eucratists, if

Lib. de curand Affettib.
Græcor.
Annal. ad An.
174. Differt.
de vit. &
Script. Porphyr. cap. 1.
Ep.adCtefiph.
Augustin Tom.
1. cap. 18.

Lib. de heres.

you will give Credit to Baronius.
Holstenius hath shown us how the Manichean principles were fram'd from
the Pythagorean. Hierom assureth us
that Pelagius suckt all his Doctrine
from the Philosophy of Pythagorus and

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Zeno, and Jansenius sully proves it. Nor did Samosatenius and Arius derive their blasphemous opinions concerning the Deity of Christ, from any other sountain, save from the Platonick Philosophy. The Popish arionales or Saint-worship, is nothing but an imitation of the Surifa moria or Dæmon-worship of the Pagan Philosophers. And that uarbelowum of the latter gave rise to the Doctrine of supererogation held by the former. The

Lib. 10. de fetcht from Plate, as well as from Virgil and Ovid.

Yea their Calibate had its first foundation in the Doctrine of Pythagoras. I might also add that the Opinion of the Praexistence of Souls, lately revived among our selves, and the Notion of Ethereal Vehicles of Angelical Spirits,

were imbib'd from Plato
Ad Hermog. and Pythagoras. It was
not therefore without
Cause that Tertullian stiled the Philosophers the

Patriarchs of Hereticks; and that he affirmed Hareses a Philosophia subornari, Heresies to have been occasioned by Philosophy; and that Philosophy was condimentum, the seasoning of all Heresies. Nor was

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was He alone in this opinion, for Lactantius, Arnobius, Epiphanius, Chrysoftom, Gregory Nazianzen, besides divers others, speak all-to the same purpose. The Platonick School at Alexandria, was the Seminary of the chiefest and most pestilent Errors vented in the Church, during the four first Centuries. Foannes Baptista Crispus hath wrote a discourse of Plato's Opinions, and hath at the End of every Chapter shewn what Heresies sprung from each. Yea, the Apostle Paul seems plainly to me, to have intended the Pythagoreans and Platonifts, when he adviseth the Colossians to beware lest any man should spoyl them through Philoso. phy, Col. 2. 8. Platonifm growing out of request, did the Philosophy of Aristotle after it came into esteem, prove more friendly to Religion: No! The purity and simplicity of the Gospel, was no less corrupted by blending the Dogm's of Aristotle with the Articles of Faith, than it had been by mingling the Philosophy of Pythagoras and Plate with the Doctrines of Christ. The primitive Centuries felt some of the mischievous effects of it. The Theodotians upheld their Errour by the reasonings of Aristotle. The Carpocrati-

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ens out of an inordinate zeal to his Doctrine, erected an Image to him. Atians were transported to that degree of madneis, as to teach their Schollars the Categories of Ariftotle Lib.2. cap.35. for a Catechism. crates expresly informs us, that it was the Aristotelick Philosophy. that lead Atius into the Herefie of Arius. Hierom tells us, that the Hereticks sheltred themselves inter spineta Aristotelis among the briars of Aristotle, and that their Herefies were fostred from thence. And Tertullian affures us. De prescript. that the Enemies of the Christian faith borrowed their Arms from him, by which they defended their Errors. But the greatest mischief that befel Religion through the Philosophy of Aristotle, was, after the School - men had moulded Theologie to his Method, and undertaken the management of Divinity in analogy to his principles." The vast Volumes of the Schoolmen are stuffed with Peripatetick depravations, and their Scholastick controversies are resolved into the subtilties of his Philo fophy. Christian Morality lost its fim-

plicity and purity by being blended with

his Ethicks, and the Doctrines of Faith became depraved through the mixing them with his metaphysical niceties. It was by this means that Christianity which is a plain simple thing of it self, became corrupted into an Artificial kind of wrangling, and degenerated into contentious & unprofitable altercations. For partly through an usurpation of barbarous and infignificant Words; partly through an introduction of new Terms; partly through handling the great mysteries of Faith in Analogy to metaphysical Hypotheses; partly through accommodating the Articles of Religion to a congruity with Philosophical Axioms; partly by applying Maxims of Philosophy beyond their proper Objects; partly by their disputing every thing pro and con; and especially by advancing Aristotle to an equal Authority with God himfelf, they wholly defaced and contaminated Religion. Nor have Luther, Melancthon, Bucer, Calvin. and other Protestants, only complained of it, but many of the most learned and sober Romanists, such as Mirandula, Beatus Rhenanus, Erasmus, Vives, Fansenius, Gassendus, &c. have severely R 4 cen-

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censured it. Nor is the case mended fince the Ariflotelick Philosophy grew out of requie, and the Cartefian, and Corpuscularian usurped the Chair. Ireadily grant that in reference to the folving the Phanomena of Nature, there is more to be faid for the Corpufcularian Hypothesis, than for any other. Nor do I envy Def- Cartes all due praile, though I would not be the person that should fasten the many Encomiums and Elogiums on him, that some men adorn him I also allow that generous freewith. dom which our Cartesians pretend to, of being baptized into no mans Notions; upon the meer Authority of his Name; and I wish they were true to themselves, and while they inveigh against the Aristotelians as Mancipata Capita, they did nor continue the Tyranny, though they have changed the Tyrant. Yet I crave leave to fay, that as the Cartefian Hypothesis is managed, it is like to prove as differviceable to Religion, as any Philosophy hitherto entertained in the World. I will not infift on his renouncing Arguments for the Being of God, derived from the Fabrick of things, though therein he plainly reflects up-

on the Scripture, which in more than one place calls in Media of that Nature to demonstrate the Existence of a Deity. Neither will I Press his discharging all Spirits from place, though that feems confequentially to discharge them from Being; for what is no where, we cannot well apprehend to be at all. And if Ubication be nothing but the presence of things in place, and if place necessarily Exist, and that as well without the Circle of the Universe as within it, it would feem to me impoffible, but that if a thing exist at all, it should coexist with place. Nor will I dwell upon his disbanding all Final Causes out of the precincts of natural Philosophy. Though that would feem to imply, that all things are the effects of Fate or Chance, and that there was no design nor Counsel in the production of them. For if infinite Wildom contrived, and infinite Power fram'd the World, such an Agent behoved to have an End, in order to which he acted, and this ought to be of prime confideration in our speculations of the fabrick and nature of things. Nor shall I dwell upen

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upon his attempting to folve all the Phanomena of Nature feeluding any Immediate influx of Divine Providence: vea, that all the Phanomena of the Universe might arise out of Matter by meer mechanical Motion, and that Matter alone, supposing such a degree of motion communicated to it, and the Laws of motion established, could have produced the Sun, Moon, Starrs, Plants, Animals, and the Bodies of men in fuch Organization, Order, Beauty. and Harmony, as now they are. Though this feems wonderfully to befriend the Atheists, for if all that which we observe in the World, supposing the Existence of matter and Motion, might result from the meer laws of mechanism, I do not see but that perfons Atheistically disposed, may goe a degree farther, and affirm both the felfexistence of matter, and that motion was appendent to it; its Idea no more excluding motion than it includes Reft. Neither will I dwell upon his Notion. of the Conflict between the Flesh and Spirit which the Scripture fo emphatically mentions, namely, that it is nothing but .

but the repugnance of those motions which the Body by its Spirits, and the Soul by her Will, endeayour to excite at the same time in the Glandula pinealis, or little Kernel where he supposeth the Soul to be harboured and seated. As if the whole conflict which the Holy Ghost so solemnly describes under the Notion of a War betwixt the Law of our members and the Law of our mind. Rom. 7. 23. and the lusting of the Flesh against the Spirit, and the Spirit against the Flesh, Gal. 17. were nothing else, but that the Kernel in the midft of the Brain. being driven on one fide by the Soul, and on the other by the Animal Spirits (which are minute bodies) it thence comes to pass that those impulfes being oftentimes contrary, the stronger hinders the operation of the weaker. When the Corporeal Spirits by their rude Joggings of the glandulous Button, endeavour to excite in the Soul a defire of any thing, and the Soul repels it by the Will she hath to avoid the same thing, This constitutes the War betwixt the Law of the Members and the Law of the Mind. I am apt to think that the

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the Author of the Dep. 339, 340, fence and continuation of the Ecclesiastical Polity, had this in his eye,

when he undertakes to resolve all the Joyes, refreshings, Fears, Sorrows, &c. of a people he is pleased to stile Phanaticks, by the laws of Mechanism, and principles of Anatomy. And it is not unlikely but that Mr. Sherlock before he addressed to the Philosophy of Christs Satisfaction (for so he is pleased to call it) had throughly digested the Philosophy of this Combate we have been speaking of; and having accommodared the latter to mechanical Principles, he may very well mould the other to a compliance with the Hypothefis of Socious. To wave all these and many more Tenets in the Cartesian Philosophy which very little befriend Religion, I shall at present only call forth two principles of Monsieur Des-Cartes which he superstructs all his Philosophy upon, and which, if I greatly mistake not, are likely to differve Religion, beyond any thing occurring in the Ariflotelisk Philosophy. The first shall be

that famous thing called Dubitatio Cartefiana, Prim. Philofor which he is justly foph. Meditat. impeached of shaking prim. the foundations of the house of Wisdom, and laying a ground for Universal Scepticism. The Sum of his Notion is briefly this, that in our enquiry after Truth we are not only to unhinge, and suspend our assent from all or any of the (ethings which we formerly believed, but that we are to demean our selves towards them as if they were falle, that is, as himself paraphraseth it. we are no more to believe them, than if they were so. Like as a needle placed between two Magnets, at a distance proportionable to the different forces of the contrary Movents, remains in an æquilibration without a propension to the one more than the other; fo in our researches of Truth, the Mind is to bind up its affent for a time, from affirming a thing either to be true or false. And this Dubitation or suspension of the Judgment he carries to that extent, that he hath not so much as allowed us the postulatum of Archimedes, viz. ground whereupon to fet our foot. For he not only supposeth our Senses to be

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be fallacious where the Object is remote, the Organ tinctured and indisposed, and the Medium inept, but even where there is a concurrence of all those things which are commonly required to the certainty of Sensation. Yea he asketh us, how we know, that we were not created at first of fuch a frame as to be in all things invincibly obnoxious to errour? & what affurance we have, but that some evil Genius, Wife, powerfull and malicious, doth haunt and impose upon us in all our consultations? either by mingling false colours in seeing, or altering the undulations of the air in Hearing, or by communicating various impressions to the Nerves, different shocks to the brain, and agitations to the glandula pinealis, or by impregnating the Imagination with false Idea's, or infecting true ones with falle tinctures, or by varioully modifying and changing all the textures and motions of the Animal Spirits. or by disordering all the ranks and files of our Ideas, and discomposing all the Vestigia of things which are imprest upon so fost and dissipable a substance as the Now how far these reasonings extend, and what an unhappy and troublesome Guest such a Genius were, if other men

men could not with as much facility lay this Devil, as Des-Cartes hath raised him, is easy to imagine. A wariness in pronouncing concerning natural things, where though there be many things certain which ought not to be called in question, yet there are many things doubtful of which we ought not precipitantly to determine, was allowed by all the old philosophers, and was especially practised by Plato and his successours in the Old Academy, whence arose the Academick inough or suspension of Assent But the Cartesian dubitation reacheth further, yea they extend it so far as to doubt whether there

be a god or not. Yea that we ought to question the Existence of the Deity. And that if we would philosophise to any purpose con-

Cartes. prin. Philosoph. & Epist. 10.Tom. PosterVelthuis.

cerning the Being of God, we must not only call into question, but for a time suppose it false that there is one: as a Cartesian lately proposed it in publick questions at Leyden. We have a further evidence of the extent and tendency of this Dubitation, vouchfased us by the Author of Philosophia Scriptura Interpres, who claiming the same right of questioning all things in Divinity,

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Divinity, till he should arrive at something certain and evident, that Def-Cartes hath in philosophy; doth at last issue it in making Faith wait at the elbow of Reafon, and in constituting Philosophy the Standard of Theology. Yea we have a more deplorable instance of this unbounded Dubitation in the Anonymous Author of Tract atus Theologicopoliticus, (suppofed to be Benedictus Spinofa) who being throughly tinctured with this and the rest of the Cartesian principles, hath in pursuance of them, endeavoured in effect to undermine and subvert all Supernatural Revelation. I cannot but commend the ingenuity of Henricus Regius, who having imbib'd this Cartefian principle, and foreseeing that it would be charged as leading to Scepticism, he very candidly confesseth it, and withal add's. that it is impossible by any principles in Nature to avoid a perpetual Hesitation; and I will add, that if there be no principles in Nature to check Scepticifm, the principles of Revelation can never do it, for without presupposing both that our Senses & Reasons do not universally deceive us, we can have no affurance that there is any fuch thing as a Supernatural Revelation

at all. I would not fay that the Carteffans are Scepticks, but I fay, they owe it not to the principles of their Philosophy, that they are not for Supposing us once to difband, lay by, and to take for false, all that we have imbib'd from Education, or otherwise embraced, I would fain know where we can begin, and upon what foundation we can superstruct Science ? They who propose it as a Principle that we are to doubt of every thing, ought in pursuance of their Hypothesis to suspect those very principles with they lay down for Certain. If there be not some principles incontestable and beyond the precincts of being gainfayed, it is not to be imagined but that we should be endlesly bewildred and entangled in a perpetual and inextricable maze. According to this new Hypothesis, no man can be sure that there are any Material effects of Beings in the World; for we can have no other Certainty of the Existence of Corporeal Beings, but by their affecting the Organs of Sensation; and of this according to the principles of Des-Cartes, there is no affurance can be obtained & For (1.) How can I be certain that there are any impressions made by forraign Objects apon

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upon the Fibres and Nerves, feeing all may be but meer Phancy and Imagination ! (2.) How shall I be ascertain'd that those impulses upon the Nerves which we ascribe to outward Objects, are not begotten and caused by the Malus. Genius we just now heard of ? And as I must in pursuance of this Principle abide in a perpetual Suspension of Mind, whether there be any Material Beings in the World, so I can no ways be affur'd from any effects which I observe in the Umverse, either that they have a second Cause at all, or which particularly is their Cause: not the latter seeing God may produce the like effects by different Causes; not the former, because whatsoever is brought forthby the ministry of fecond Causes, may be produced immediately by God himself. I will only subjoyn that if there be any Truth in this Cartesian Notion, no man can be assured of his own Cogitation, or whether he doth cogitate at all. For we cannot otherwise know that we do know, but by a latter reflex act of the Mind upon the former; and of this I can have no certainty, seeing I am not sure whether the A& I reflect upon, were elicited by the mind it self.

felf, or only an impression begotten in me by fome powerful and malicious Gueft which doth continually haunt us. I am not ignorant of the restrictions, limitations, and expositions with some Cartellans give of the fore-going Principle, but upon an examination of what is alledged against it by Gaffendus, Schoockins, Daniel Voetius, Vogelfangius and others, and what is pleaded in justification of it by Claubergius, De Bruin, &c. as well as Des-Cartes himself; I must needs say that all the Cartesian plea's in behalf of it, do either 6verthrow what themselves would establish, and contradict what they endeavour to obtrude, or that they are wholly weak and impotent. But I am not without thoughts of discoursing this more largely fome other time, and therefore shall at present supersede the further prosecution of it. The Second Cartesian principle which I impeach as differviceable to Religion, is this, That what foever we have a clear and distinct perception of, is infallibly true, and that we are no ways longer to doubt of it. This they make the only test of difcerning and diffinguishing Truth from Falsehood: Nor do they allow any other Meafure or Standard of discriminating

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nating betwixt Verity and Errour. If we fhould be deceived in these things which we have clear and distinct perceptions of,

Prim. Phil. Cartes would be Fallax Medit. 6. Deceptor (horrescoreferens) and all our Er-

rours and Mistakes must be attributed to him. Unless the Cartesians be infallible in what ever they imagine themselves to have a distinct perception and cognizance of, God must be cease to be Good and True, and must undergoe the blame of all their hallucinations. I do the rather touch on this Cartesian Axiom, because I not only find it introduced into Divinity by some Outlandish Writers, but by some Modern Theologues at home, particularly

by the Author of Dem Justifip. 17. catus. Nor will it be amiss a
little to enquire into it, as well
upon the account of its being erected by
the Cartesians for the first and only principle of all Certainty and Science, as upon
the Score of the bad effects it is like to
have upon the minds of men in Matters
of Religion. Now the meaning and
sense of this Theoreme must either be this,
That whatever we apprehend and perceive

as it is, is infallibly is for and our perception of it is true. But then according to this paraphrase of it, there cannot be a more nugatory and ridiculous proposition form'd; for it is as much as if we should fay, what we have a true cognizance of, that we have a true cognizance of; and what is truly known by us, that we do truly know. But this cannot be the meaning which the Cartesians intend by it, for as much as they make the clearness and distinctness of perception the Rule by which we ought to judge of the Existence of Objects and things. For according to them our perceptions are not therefore clear and true, because of their congruity to the Objects about which our minds are conversant; but on the contrary they determine concerning the Object, from the clearness and distinctness of our perception. The sense therefore of this Cartesian Axiom, if it have any at all, and be not perfect non-sense, must be this, namely, That every thing really is as we perceive it, provided our perception of it be clear and difinet. That those Idea's of things which offer themselves to our Minds by clear and distinct perceptions, are infallibly the true idea's of the Natures and properties of the things

things themselves. Now admitting this to be the sense of it, I affirm it to be the most filly, fallacious, and lubricous principle, that ever men pretending to Philosophy laid down. I shall wave that Medium, that there may be clearness and distinctness of perception in acts of simple apprehension, and consequently that whatsoever we clearly and distinctly perceive is not true, because Acts of simple Apprehension are not capable of verity. This I fay I shall decline the urging of, feeing I judge both Verity and Falfity to obtain in all the operations of the Mind. For Verity being nothing else but the conformity of the Act to the Object, there is as well an Incomplex Verity in acts of simple Apprehension, as there is a Complex Verity in Acts of Judgment. I may as well apprehend things to be as indeed they are, as I may affirm one thing of another as indeed it is. However, though I wave this Medium, yet my first Argument shall be drawn from acts of fimple Apprehension, but built upon another Medium, and it is this; whatfoever I can clearly apprehend, separate, and apart, I can apprehend the same with the same clearness united and Conjunct, for example, as I can clearly and

and distinctly apprehend a River and Wine apart ; Ican with the same clearness apprehend them conjunct and united; and yer I should be loath to trust this Cartefian principle fo far as to affert that there is really a River runs Wine, meerly because I can frame a complex apprehension of these two together. (2.) It interferes with what the Cartefians elfe-where, and upon other occasions affirm. For according to them when possibles offer themselves to our Rational Natures by a clear and distinct perception, we do not otherwife perceive them, than as actually existent, and yet they themselves will not fay that they do actually exist. (3.) The Objective Verity of Things, is the Rule and Measure of the verity of perception; for therefore are our perceptions true, because consonant to the Nature of things, and consequently clearness and distinctness of perception is not the Test by which we are to judge of the Natures, Qualities, and Modes of Beings. (4.) We are bound to pay an affent to many Doctrines, and believe not a few things, whereof we can have no clear and distinct perception; fuch for example, are the Mysteries of the Trinity, and Incarnation of the Son of God,

God, &c. If we could distinctly and clearly perceive them, they were no longer Mysteries, and if we do not assent to, and bel eve them, notwithstanding that we do not distinctly and clearly perceive them, we are hardly, yea, I may fay not at all Christians. This is so indubitable, that we may, yea, ought to affent to many things which we have no clear and distinct perception of, that Des-Cartes himself is forced to subscribe to it; his words are that multis possumus assentiri, que non nist perobscure & confuse cognoscimus; which as it is most true, so he could have faid nothing more contradictory to, and subversive of his own principles. (5.) Experience not only tells us that Men do often err and mistake, but that they do so in things about which they suppose themselves to have clear and distinct perceptions: Yea, if we will believe Des-Cartes ; impetrare a nobis non poffumus, ut abscure & confuse cognitis, quamdiu talia nobis apparent assensum prabeamus; We cannot obtain of onr (elves to aflent to any thing, so long as we only obscurely and confusedly know it. Now though this be egregiously false, yet nothing could be laid-more to the overthrow of this

this great and fundamental principle of his. For if men can affent to nothing but what they have a clear and distinct cognizance of, and if daily experience affure that one or other is always embracing, venting, and justifying Errour, then farewell to this principle of the Cartesians, that whatfoever prefents it felf to us by a clear and distinct perception, is really, and in it felf fo as we do perceive it. (6.) Were it most true that it is impossible for any thing to be otherwise than what we clearly and distinctly perceive it; yet this can be no first principle of Science; because we are still at a loss how we shall know, whether we have a clear and distina perception of things, yea or not. Let us suppose two men imbued with Opinions, whereof those of the one are repugnant with those of the other, and each of them pleading a clearness and distinctness of perception in reference to his own. Now I would enquire of the Cartefians, by what means these two men shall be satisfied that their knowledge is clear and distinct, for clearness and distinctness of perception, can no more be ascribed to both of them, than truth can be predicated of the two parts of a contradiction. (7.) The Cartesians in the

the justifying of this principle involve themselves in a most shameful Circle. For if it be enquired, how we shall know but that God hath fram'd us with fuch Faculties as may in the most clear and distinct perceptions we have, abuse and delude us. They reply, that we know it from the idea which we have of Gods being perfect, i e. infinitely Good and True; and if they be again asked, what affurance they have that this is a true idea of God, they recurr to their Canon of clear and distinct perception for the justifying of it. Thus they prove the truth of their Rule and Measure from the perfection of God; and the perfection of God from the truth of their Rule; which, if I mistake not, is to argue circularly. Shall I add (in the eighth and last place) that it is nothing but Socinianism new furbished, and seems indeed hapen to justify them in their most detestable Errours. For it is remarkable, that when they are in a fober mood, they tell us that they do not renounce the Articles of the Trinity, Incarnation of the Son of God, Oc. because they are above our reason, but because they judge them repugnant to the diflinct and clear perceptions which they have

of things, The words of Smalcine are We readily acknowledge many things in the Chri-Stian Religion, which are above our Reason ; and we know that Religion transcends Reason. Their quarrel with these mysteries is this, that there are many things which they clearly and distinctly perceive, to which these Doctrines are contradictions. This I thought

Nos vero ultro fatemur, plurima effesn Religione Christiana que rationem Superant. contr. Frantz. difp. 3. de Sacramento. Supra rationem Religionem effe novimus; de liber, arbitr.

convenient to discourse a little the more largely, because though nothing in Religion be repugnant to any true principle of Reason, yet there are many things voted for principles of Reason, which indeed are not fo, and it is no disparagement to Articles of Faith to interfere with such. The Mind is so darkned by the Fall, and Eclipsed by habitual Lusts, that there is but little right Reason in reference to spiritual things in the World.

Thirdly: Reason is not the positive Measure of things Divine. As there are many Doctrines of Faith, which Reason in its highest exaltation could never have dif-

covered

discovered, so being made known, it cannot in its clearest light fully comprehend them. Though Revelation presupposeth Reason, and doth in no one thing contradict it, yet the very End of Revelation is both to certifie Reason in such things wherein through its contracted darkness it doth mistake, and to inform it in those which through the effential quality of its Name it could never have discovered. Accordingly men in all ages have not only been listning after some supernatural Revelation or other, but whatever they took for fuch, they always without more ado refigned themselves to the conduct of it. 'Tis true, they disparaged their Reason in admitting that to be a Divine Revelation which indeed was not so, but on supposition that it had been such they acted most rationally in surrendring themselves to the guidance of it. The Article it self may be plainly revealed, and yet not only the reason and mode of it lye altogether hid, but the thing it self may over-power our Faculties, and dazle them with its Majesty and Splendour. (1.) Reason is often nonplust and puzled about its own proper Objects, and the phanomena of Nature, and

thall we think it a competent judge of Objects it was never adapted for ? It is below many of the Works of God, and therefore much more below Mysteries of Revelation. See this Argument elegantly and strenuously handled by Bradwardine de causa Dei lib. 1. c. 1. Here are many things which we ought to admire, but must never hope fully to understand. Our work here is to believe. not to enquire. (2.) If our minds will not submit to a Revelation until they see a reason of the proposition, they do not believe or obey at all, because they do not submit till they cannot chuse. Faith bears not upon demonstration, but upon the Authority and Veracity of the speaker; and therefore to believe nothing but what we do comprehend is not to believe,

but to argue, and is Science not Faith. Te that will believe in the Gospel what you please, and what ye think sit, ye will not believe, you renounce the Gospel saith Austin to the Manichees, for you believe your selves, not it.

(3.) To believe nothing but what we can fully

Qui in Evangelio quod vultic, creditis: quod non vultis, non creditis; vobis potius quam evangelio creditis, lib. 17. contr. Faustu. cap. 17.

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comprehend, is to remonstrate to the Wifdom and Power of God, at least to challengero our selves an Omniscience proportionable to the Divine Wildom and Omnipotence. (4.) The Rule and Measure of Faith must be certain, but no mans Reason universally is so, because one Mans Reason rejects what anothers affents to. Every man pretends to right Reason, but who hath it, is hard to tell. If it be lawful for one man to reject a plain Revelation in one particular, because he cannot comprehend it, why may not a fecond do the same with reference to Revelation in another particular. As the Socinians by making their Reason judge of what they are to believe, will not admit many of the prime Articles of the Gospel; so the Philosophers would make their Reason judge of what they should receive, & their Reason would not admit the Gospel at all. (5.) The certainty of Revelation is preferred to all other Evidence; and we are commanded to subject our Reason to the Authority of God in the Scripture; and by consequence, Reason cannot be the positive Measure of Religion. The Sacred Writers do every where remit us to the Scripture it felf as the

the Rule of Paith, and not at all to the Tribunal of Reason. Herein are the socinians justly impeachable; for though sometimes they acknowledge Religion to be above Reason, as we lately heard; yet at other times they speak in a very indiffe-

rent Manner. By Reason alone (faith Smalcins) can we define what is possible, and what is impossible in matters of Faith. See to the same purpose oftered. Instit. cap. 6. Schlisting. de Trinit. advers. Meisner p. 67. &c. Hence that of Socious,

Sola ratione
dijudicamus
possibilitatem
& impossibilitatem arriculorum fidei, prafat, contr.
Frantz, 2.

Hence that of Sociens, that he would not believe Christ to have satisfied for our sins, though he should read it not only once, but often in the Scripture;

and that the Infallibility of the Revealer had not been enough to establish it, supposing Christ to have said it, and to have risen from the Dead

Lib. de Servat. part. 3. cap. 6. Idem ibid. part. 2. cap. 4.

to declare his own Veracity, unless he had declared it by its Causes and effects, and so shewn the possibility of it. To which agrees a passage of Smalcins in reference

Homil. 8. in

to the Incarnation of the Son of God, that he would not submit to it, though he should meet with it not on-

ly often, but in express Terms in the Bible. I wish others did not say the same in effect : But while they renounce Do-Arines upon no other account but their incomprehensibleness, or because we cannot fully fathom them, they must give us leave to think whose principles they have drunk in, and whose cause they plead. Thus have I discoursed the whole Interest of Reason in Religion; and as I know not that I have faid any more in this Matter than what is generally maintained by all the fober Nonconformists; so I hope I may fay that the charge which some men have fastned upon us, as if we wholly renounced Reason in all Concernments of Religion, and that no Contradiction can aftonish or stagger ws; and that this is the foundation and support of the Credit of the party, especially amongst Vulgar Hearers, is a false aspersion, groundless calumny, and an impudent Crimination. And though I do not think that it savour's of over-much Modesty, that a few young Theologues of the Church of England

land (if indeed they be fo) should monopolize to themselves the name of Rational Divines; yet, for my own part, I neither envy them the Title, nor have any quarrel with them upon that account, it being indeed their want of Reason that I find fault with. And as it hath generally been the unhappiness of others who have too much boafted of, and relyed upon Reason, to fall into the most irrational fentiments: fo I do not fee but that it is in a very great measure the missortune of our New Rationalists. As the Philosophers of old made Reason their only Rule, and yet most of their Religious opinions, whether in reference to Faith, Worship, or Moral Obedience were perfectly Irrational. And as the Socinians pretend to pay more than an ordinary veneration to Reason, and yet there are none in the world whose Tenets lye more cross to the Fundamental Maxims of it, than some of theirs do. For to give Religious Adoration to a meer Creature (for such they allow Christ only to be) to deny God the fore knowledge of future contingents, & to ascribe passions and affections to God in the manner they are incident to us, are such Repugnancies to Reason, that a man had need

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renonnce that, as well as Revelation, ere he can admit them. So I account it of easie proof that many of the Darling Notions about Original Sin, Converting Grace, the Nature of Regeneration, and Justification it self, &c. of our pretended late Rational Divines, are as well repugnant to Reason, as they are to Scripture.

CHAP.

## CHAP. II.

Of the Import and Use of Scripe turez Metaphors.

## SECT. I.

Some men having espoused corrupt defigns in reference to the Truths of the Gospel, are in pursuance thereof led to Methods which may subserve and countenance their Undertakings. For the End being fixed, Means must be found out and adapted for the compaffing of it. Now among other little arts and contrivances supposed conducible to their Undertaking, I find some late Writers improving their skill and industry especially in these two things. First, under pretence of banishing all wrangling, brawling and vain talking, they study to cashier and discharge all Disputes in and about Religion; and 'tis become their Interests upon two accounts so to do: (1.) That they

they may have the liberty to vent what they please without running the hazard of being contradicted. (2.) Because finding themselves unable to justifie what they would obtrude upon the World, unless it be in a Dramatick, Drolling way, they think it fit under the plea of dislike to a pugnacious, disputing humour, to except against all Logical and Scholastical Methods of treating things, as knowing the weapons they are fure to be foiled at. Did they only disallow quarrelling about Opinions which neither serve to render us sounder Christians, nor better men, and which were both at first commenced, and are still maintain'd out of interest; or did they only impeach the fetching of Topicks from Aristotle or Aquinas, and the arguing with the same confidence from the Decretals as from the four Evangelists, I should highly commend both their Wisdom and Zeal. But while what-ever croffeth Socinus, or Pelagius, is immediatly branded as vain and empty speculations; and Pauls Epistles are censured with little less modesty than they arraign the Writings of the School-men: I must suppose them engaged in a design against the Gospel, which they are not willing as yet pub-

publickly to own. If they account that I impose upon them in this matter, I shall upon the least intimation direct them to the Authors I aim at, and the places whence I derived my information: But in the mean time, out of respect both to the interest of Religion, and their Reputation, I shall forbear. The fecond is, their arraigning Words, Phrases, and modes of speech, wherein what they dislike is intended. Hence are their Clamours concerning Metaphors, even against such, as the Holy Ghost condescendeth to use, in order to the instructing us as well of our State as Duty. Where the authority and credit of Men is meerly concerned, I love not to quarrel with any about Terms and expressions, further than as they have an Influence upon things; and providing I were at an agreement with them in the latter, I should as well give as claym a great liberty in the former. But when both the Wisdom of God stands impeached, and under the palliation of quarrelling with Terms & Phrases, the chief Doctrines of the Gospel are supplanted, it then becomes the Duty of those who have a Zeal for his Honour and the Truth once delivered to the Saints, to declare their resont-

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ment. The unfolding the Nature; Import and Use of Scripture-Metaphors, as it is in it self a laudable undertaking, so there are two things which at present render it needful and expedient. (1.) The windication of the Non Conformists, who are publickly charged for turning Religion into unaccountable Phan-

Eccles. Polity, sies and Enthusiasm's, p.74,75 drest up with empty Schemes

of speech; and for embracing a few gawdy Metaphors & Allegories instead of the substance of true and real Righteousness. So that if you will believe a late-Authour, herein lyes the Material difference between the sober Christians of the Church of England, and the Modern Section aries, that while those express the precepts & Duties of the Gospel in plain and intelligible Terms, these trifle them away by childish Metaphors and Allegories, and will not talk of Religion but in barbarous and unsouth

Mr. Sherlock concerning the knowledg of Jesus Christ, &c. p. 108. Similitudes. And as another expresseth it, That the mystery of Phanaticism consists in the wresting Metaphorical and Allusive

expressions to a proper sense: And as the former

former person phraseth it, Abusing Scriptur e expressions, not only with-Ecclef. poout . but in contradiction litie, p. 75. to their fenfe. (2.) The defence and vindication of the Doctrines of the Gospel; many of which are undermined under the pretence of renouncing Inscious and fulsome Metaphors. Thus the Immediat Union of Believers to Christ is disclaimed, as being built only upon Metaphors perversely sensed; our spiritual impotency and inability to Good is contended against, as being inferred from a Mif-understanding of that Metaphorical expression, viz. Our being dead in Trefpasses and Sins; Our being meerly passive in the first communication of grace tous, or Regeneration, is likewise indicted as a falsity built upon a mistake of the meaning of our being Created to good Works, which is a Metaphorical phrase. It were endless to recount the many Doctrines which the Church of Christ hath in all ages been in the persuasion and belief of, that are by this new artifice of crying out Luscious and rampant Metaphors, subverted and overthrown. The due stating therefore the Nature and import of Metaphors, is become not only a feafonable, but a necessary piece of Service. I can very

well allow that in Philosophy, where the Quality and Nature of things do not transcend and over-match words, the less Rhetorical ornaments, especially the fewer Metaphors, providing still that the phrase be pure and easie, the better. But in Divinity, where no expressions come fully up to Mysteries of Faith, and where the things themselves are not capable of being declared in Logical and Metaphysical Terms; Metaphorsmay not only be allowed, but are most accommodated to the assisting us in our conceptions of Gospelmysteries.

6. 2. But before I proceed further on this subject, there are some few things which I desire to premise; whereof the first is this. The Holy Ghost in giving forth the Scripture hath usurped no Words, Tropes, Phrases, Figures, or Modes of speech, but what are proportioned to his End, namely, the instructing us in Faith and Obedience. To think otherwise, is either to impeach his Wisdom, as if he knew not what forms of speech in order to such an End were best to declare himself in, or else his Goodness, in not vouchsafing to speak to us in those

those terms which he knew to be most adapted to promote our knowledge of the Things which he had made it our duty to be acquainted with. The Scripture file can neither in the whole, nor in any part of it be reflected upon, without offering reproach to God, who as well guided the facred Amanuenses in the words and expressions they revealed things in, as in the things themselves they did reveal. The 2d. is this, that the Bible is replenished and adorned with all fort of figurative expressions. There are hardly any Tropes or Figures in Rhetorick, of which numerous Examples do not occurr in the Holy Writ. Some Tropes confer a grandeur, others an elegancy to the stile where they are met with, and some reconcile an easiness to the things that are treated of. Now among other Rhetorical Tropes to be found in the Bible, I hardly know any, of which we have more examples than of Metaphors, in which, God by fimilitudes borrowed from known and obvious things, intimates to us the usefullest and sublimest Truths. In such kind of phrases he condescends to lifp those Mysteries to us which would never be so well understood by any other way of

expressing them. Now though in this case we not only may, but ought to call fuch to an account who abuse Scripture-Metaphors to a perverse sense, yet we must always preserve the reputation of the Metaphor it self. How tender in this Matter some late Authors have been, we shall afterwards more largely declare. I shall at present only observe, that many Scriptural expressions, abstracting from any corrupt Gloss put upon them, meerly upon the account of their being Rhetorical Tropes, have been traduced as Fullow Metaphors. Were they only the paraphrases which the Non-Conformists affix to them, which they make the subject of their scorn, the business were more tol-Ierable: Nor should we be offended with their mockeries and derifions, till we had justified the expositions fathered upon them: but when the very words which the Holy Ghost in his care and wisdom condescendeth to use, are also opprobriously reflected on, they must pardon us if we know not how to digest such blasphemous and prophane boldness. stances of this Nature I shall afterwards give, and hope to make it appear that many of the Rampant and Luscious Metaphors

phors we are charged with, are no other but the declaring Gospel - Mysteries, in words which the Holy Ghost teacheth, comparing Spiritual things with Spiritual.

(3.) Though there be many Rhetorical Tropes and Figurative expressions in the Scripture, yet it cannot be denyed but that some either out of ignorance or wantonness, have made many more than there ever were. There have been, and yet are a fort of men in the World, who affect to turn every thing into an Allegory, and to transform the plainest expressions into Metaphors. Besides the Jewish Rabbies who are monstrously guilty in this particular; the miscarriage of the Ancients in this matter is both too evident to be denyed, and too gross to be justified. Their Expositions of Scripture are often light and ridiculous, and fomtimes perverse and dangerous. Origen especially feems to have made it his business to find out Mystical and Cabalistical Senses in the plainest parts of Scripture; which made one of the Ancients themselves say of him, Ingenii lusus, pro Dei Mysteriis venditat; he obtrudes the sportings of his fancy for Religious and Sacred Mysteries. And as another expresseth it, Ingenit sui acu-

acumina, putat effe Ecclesia Sacramenta. This practice of some Primitive Writers in and about the Scripture, influenced Porphyrius to deride the Gospel as containing nothing certain in it. How well, or rather how unhappily many of the Popish Fryers have imitated them in this, I need not tell. I shall rather observe that thesecinians, who though they impose a proper fense on some Texts of Scripture, where it is both abfurd and blasphemous to admit it; yet they disguise and transform into Metaphors other Texts that have a plain and proper meaning. But at the rate of making the Priesthood of Christ, his Sacrifice, Redemption through his death, Metaphorical, as they do; the whole Gospel, both in the Doctrines and precepts of it, may be turned into an Allegory. Shall I add that these very Authors, who of late among our felves, have affumed a liberty of censuring their Brethren for Undermining the Gospel by trifling it into Metaphors, are themselves so unhappy in paraphrafing Scripture, as to make Tropes where few else in the world do ? In proof of this, I shall produce an instance or two out of Mr. Sherlock. Whereas other Expositors of Scripture, have expounded Christs

Christs being called the Brightness of his Fathers Glory, and the express Image of his person, Heb. 1. 3. in a plain and proper sense, and have accordingly argued from it for the Deity of Christ against the Secinians. Mr. Sherlock, by Christs being stiled the Brightness of his Fathers Glory, &c. Understands no p. 32. more but those discoveries which Christ hath made of God, being a true representation of the Divine Nature and Will, as any picture is of the person it represents. Which as he hath borrowed word for word from the socinians, who hereby understand only his revealing and declaring the will of God unto us fully and plainly, which was done before, only darkly & in shadows; so he declares himself guilty of abusing the Scripture to a Metaphorical fense, where the words according to all Rules of Exposition, will admit a proper one: and therefore both Grotius and Hammond; persons to whom I suppose he pay's a respect, do vouchsafe us a much better paraphrase. And according to Mr. Sher-

locks exposition of the words, I see not but what is here predicated of Christ, may be predicated of the Prophets, at lest of the Apostles. A second instance shall be that

of: the 2 Cot. 4. 4. where Christ is stiled the Image of God : Where Noneonformists see no necessity of admitting a Metonymie, no more than a Metaphore, but that he who was absolutely and antecedently to his Incarnation in mopon bes in the form of God, Phil. 2.6. is in a proper fense in his person Incarnate and 78 Bes the Image of God, in which exposition of the words they are countenanced by Col. 1. 15. where Christ in a proper sense is called such TE BEE TE dopare the image of the invisible God. The places seem parallel the one to the other, especially if as all Copies have dopate in the last, we admit the reading of those Copies which have dopare also in the first. But now Mr. Sherlock is pleased to tell us that Christs being the Image of God, comes in very abruptly, unless we under stand it in this sense, that he is the Image of God with respect to the glorious Revelations of the Gospel, which contain a true and faithful account of Gods Nature & Will. Which is plainly to fancy a Trope where there is not the least reason of imagining any, & the deriving upon himfelf the guilt which he so liberally chargeth others with. And whereas he alledgeth, that without allowing a Metonamie in the

the words, Christs being the Image of God comes very abruptly in, I fee not how the Apostle could better shew how the Father expresseth and declareth himself unto us by his Son in the Gospel, than by manifesting what the Son is in himself. and with reference to the Father. And whereas all Interpreters, Ancient as well as Modern, except the Socinians alone. expound Joh. 1. 16. Of his Fulnels me have all received Grace for Grace, of a participation of renewing, Sanctifying Grace by Jesus Christ, according to the plain and proper import of the Words; Mr. Sherlock groundlesly imagines a Trope in them, and accordingly paraphraseth the Fulness which we receive from Christ, to fignifie no more than a perfect Revelation of the Divine Will concerning the Salvation of Man-kind; which Exposition, as I have told him else-where, whence he hath transcribed it, so I shall only say at this time, that it is a turning plain Scripture-Testimonies into Tropes & Figures, where there is not the least reason of supposing any. More examples of his Paraphrasing the Scripture by Substituting Tropes, where other men in whom this humour is supposed to be predominant, do see no cause for allowing any, shall afterwards

be affigned. I shall only further observe at present, that in several Scripture Pasfages, where other Expositors can see no more but an easie and elegant Metonymie at the most, he frames to himself, and would obtrude upon the World fuch harsh and uncouth Tropes as none but himfelf and some Socinians ever dream'd of. Thus while other Interpreters expound Christs being made of God unto us, Wildom, Righteousness, Sanctification and Redemption, 1 Cor. 1. 30. of his being the Author of all these, not only in the revealing wherein Wisdom, Righteoufness, &c. do confift, but in way of Causality by an easie Metonymie of the Effect for the Cause, vet after a different manner in Analogy to

the things themselves that Sensus est omare spoken of. Mr. Shernia illa in eo lock tells us, That by Christs being made Wildom to us,

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haberi, & habere nos illa in eo, quo modo om-

nia potest. Dum enim nobis illa factus est, intelligendum nostra sieri plene, singula quo possunt emni suo modo, id est, sapientia, ut per cam sapiamus , Sanctificatio per quam fanctificemur ; Redemptio qua Redimamur ; ita & Justitia, ut per cam justificemur. Justificari autem ea non possumus, quod jam est pro natura rei, nisi imputatione. Hoornb. Socinianism. Confutat. Tom. 2. lib.3. cup. 2. Sect. 2. p. 700.

be can under ft and no more than the Wifdom of those Revelations Christ bath made of Gods Will to the World, p. 103: I would willingly know how he would paraphrase the rest of the verse so as to make sense of it, & yet preserve a Confiftency to his commentary upon the first part, without framing other Tropes than those do, whose miscarriages in this particular he so much blames in their Interpreting of Scripture. Likewise whereas other Commentators expound, Foh. 14. 6. where Christ fayth of himself, I am the Way, the Truth, and the Life, by admirting only a fimple and familiar Metaphor in the Term Way, Mr. Sherlock doth over and above fancy a Metonymie in the Pronoun 1. For, p. 31. he paraphraseth the Text thus, I alone declare the True Way to Life and Happiness which he again repeats p. 229. I will not be fo severe as to railly upon his manner of expressing himself in this Matter p. 135. where he fay's that it is not the Person of Christ (i. e. Christ himself) but the Go (pel of Christ, which is the Way; the Truth and the Life, because I suppose his meaning to be, that though Christ is fo, yet that it is not otherwise than by the Gospel; though I could have wished that

that out of respect to Sense as well as Modesty he had otherwise declared himfelf than there he doth. (4) I am the less surprised to find the Popular Discourfes of some Non-Conformists arraigned as stuft with Metaphors, and their Sermons and Didactical Writings not only branded upon that account as unintelligible, and that their No-Eccles, polit. tions would appear fejune and ridiculous stuff did they want the varnish of fine Metaphors and Glittering Allusions: but their Persons loaded with Calumnies as if they trifled away the Duties of the Gofpel by Childish Allegories and similitudes : I say 1bid. I am the less surprised at this, in that I find the Scripture it selfimpeached in the same manner by others upon the like accounts. For as upon the one hand the Scripture is blam'd as Dull, flat and unaffecting by men of a wanton and prophane wit, because of its not being adorned with Flowers of Rhetorick; so upon the other hand there are some who find fault with it as dark and obscure, because of the many Rhetorical Tropes and Figures with it is replenished which. Nor is there any one Topick which the Papifs, to justify the with-holding the Lairy

from the reading of the Bible, and to serve the design of erecting a living Infallible Judg, manage with more considence in opposition to the perspicuity of the Scripture,

Vid Becan.
Theolog. Scholaft. part 2.
Tom. poster.
Tract 1. cap. 3.
Quest. 7.

than that there are many Tropes, Figures and Rhetorical Schem's in the stile of it. The Divine Ends in interweaving fo many figurative expressions into the phraseology of the Bible shall be inquired into and declared afterwards; and the Scripture acquitted from any just imputation of Darkness and Obscurity upon the account of the Rhetorical Ornaments with which it is embellished. But as to the charge fastened upon some of late, of obscuring Religion and darkning what is otherwise plain and eafy, meerly for indulging themselves now then in the ufe of aMetaphor and Similitude : I shall briefly return thefe things. (1) That it is for the most part in Popular Discourses, where less accuracy and propriety in expression is required than in Polemical and Controversal Writings, that this is to be met with. Our great End being to instruct and per-

swade, and the Modes of speaking and Writing being but an Organical Art in order thereunto, all Methods of Discourse must be estimated by their Commensurateness to this End. (2) Many of the expressions quarrelled with inSermons and Practical Tracts, are nothing else but the very Terms and Phrases which the Holy Ghost condescendeth to declare sacred things by. Nor can any reproach be fastned on them in the Writings of men where they occurr, without reflections on the Wisedom of God who useth them in the like cases and to the same purposes. Fitter and more Emphatical Expressions to declare Divine things there are none, than what the Holy Ghost hath preceded us in, there being none Job 36. 22. that teacheth like God. Nor is the Scripture only the Rule of what we are to believe and praclice, but also the Measure of our expresfions about facred things, which we are to declare unen difantois de de aminions - ocoias no ole and in Sidax ous mauunos aying not in the Words which Mans Wisedom I Cor. 2 13. teacheth but which the Holy Ghost teacheth. God not only inspired the Minds of the proProphets and Apostles with a knowledge and apprehension of the things they were to reveal, but he suggested the very words by which they were to express what their Minds had conceived. Hence we are not only obliged to teach no other Doctrine but what the Scripture Authoriseth, but we are advised to pay a particular regard by passed to the page of the suggest the suggest that the scripture Authoriseth, but we are advised to pay a particular regard by passed to the suggest that the suggest that the suggest the suggest that the su

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Words of our Lord Jesus I Tim. 6. 3.

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which the Apostle there perstringeth, refers not only to the teaching of Doctrines unadapted to the promotion of Godliness, but the declining Scripture Words & Phrases in the unfolding Mysteries of Faith; the sacred Oracles being not only our Standard in the former but also in the latter. Hence likewise it is that we have in command to observe or of oracles virtuality and form of sound Words,

i. e. to conform our selves 2 Tim. 1.13.

in the explicating of Gof-

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ranis Sisannanias nourished up in the Words of Faith 1 Tim. 4. 6. and of Good Doctrine. The

mysteries of Faith require a Rhetorick proper and peculiar to themselves; And as it is only from the Scripture that we can be supplyed with Glorious Images and excellent Idea's of the things themselves which we treat of, so it alone can best furnish us with all Ornaments of Speech and Eloquence as well to beautify as declare them. (3.) Rhetorical Tropes and Figures have been usually accounted for Lights & Colours to illustrate things, and not for shades and Clouds to darken and obscure them. As of all Tropes Me. taphors are the most usual in Prophane Authors, fo, unless (perhaps) we except Metonymies, they are more obvious in fa-

Nulla figura florentior nec que plus luminis. adfert orat. Cicer. prim. de orat.

cred Writers than any other. And as they add a wonderful pulchritude and fuavity to an Oration, fo they hugely conduce to our more easy conception

of the things treated of. Nor doth this obtain so much any where as in Mysteries of Fath, for they through a greatness and Majesty peculiar to themselves, do so far

far transcend all expressions, that in order to their being duely conceived, they require a being accommodated & attempered to the weakness of our Faculties in Allufions, Metaphors, & fuch like Pmafeologies in which they are display'd by tenfible Resemblances; but more of this afterwards. (4.) Those of the differently-minded in matters of Discipline & Ecclesiastical Order from the Church of England, who feem especially guilty of an affectation of Meraphors, Allusions and Allegories in their Popular and Didactical discourses, (for all of that fort are not Criminal in this Matter) do appear to me to have imbib'd it from the most fam'd Writers of the Church of England Nor were it a difficult Undertaking to declare when Inordinacy and excess this way, as well as Pedantick quibling with Letters and Syllables, turning the Scripture into clench, and paraphrasing Texts by the found and chink of Words, and feeding the People with the Chiming of Terms, took its rife and commenced, and who were the chief promoters of it. And in reference to the more ancient amongst the Non-Conformists who are charged in this Matter, V 4 why

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why may not the plea of Tacitus in behalf of Seneca, (that he had scribendigenus temporis illius auribus accommodatum) that they accustomed themselves to a stile fuited to the Genius and Gusto of the Age, be allowed? And for the younger fort, though I suppose there are but few of them that can be justly charged with it, yet if there be any such, it may be said that they owe it either to the Unhappiness of their Converse with an ill sett of Books, or that they (as well as the former) do it in complyance with the Capacities of their Hearers, who can neither be edified nor affected by any other stile. However as the Phantaftical trifling with Words and Syllables, and the Boyish affectation of Cadencies is wholly grown into disuse and distast, as unbecoming the Sancity of the Mysteries we treat of, the Majesty of God in whose Name we speak, and the Gravity of the Ministerial Function, fo I hope a care will likewife possess us in reference to the other, viz. that we coyn no Metaphors of our own to express things by, but what are modest, cleanly, and carry a due Proportion, Analogy, and Similitude to the things they are brought to illustrate. But our Adversaries must

in the mean time pardon us if we be not fo fond of their Effeminate, amorous stile, as to introduce it into the Pulpit: For indeed it favours more of the flyle of the Grand-Cyrus, Cleopatra, Partheniffa, &c. than any style that the Doctrines of Faith. and Precepts of Morality have been heretofore delivered in. I will take the liberty for once to fay, that their Preaching with an air more brisk and unconcerned, and a countenance more debonair and lightfome than becomes those who would work Compunction in others, or reconcile their Hearers to Mortification; together with their polishe artificial dress of Words, hardly admitting a Quotation from Scripture for fear of spoyling their Oratory, feem as justly lyable to blame, as the Methods and Modes which they not only censure, but traduce others for.

§ 3. Iintend not to discourse of Scripture Rhetorick in General, nor of the various kinds of Figures as well as Tropes that the sacred style is adorned with. This task hath been prosperously undertaken by Glassius, Flac. Illyricus, Alstedius, Westhemerus, &c. in Latine, and not many years ago Mr. Lukin laid out his endeavours this way

way in English, not to mention others who have done something in this matter. It is to Metaphors alone that I confine and circumscribe my thoughts, yet I am not without hope, that by explicating of them. Light will be administred to the better Understanding of other Scripture-Tropes. Anciently Tropes were not so throughly distinguished the one from the other, neither were those several Names invented to design them by, nor were the Lines, Measures, Bounds, Cognations, and Habitudes of each a- part, and to one another, fo described and set forth as now they are. And this may serve as an Apology for Aristotle's confounding Synechdoches and Allegories with Metaphors. uslavoga si este केर्णमा कि वामित्र हमान्त्र में वेस के क्रिक्ट क्रिके केर्न बंगते लंगिक देनो प्रदेश्वर, में बंगते देशिक देनो मेंगिक, में स्वार्थ पते arahopor. Which occasioned Cicero to obferve that Aristotle used the Term Metaphor in a larger acceptation than after-Rhetoricians are wont to take it. Augustine

defines a Metaphor to be the traduction of a Word

Metaphora est the traduction of a Word de re propria from its proper significatiad non propri-

am verbi alicujus usurpata translatio lib. contr. mendacium, cap. 10.

on to a sense that doth not originally and properly belong to it. Terms thus applyed, are called by Hermogenes Asset research from their proper meaning to a fignification which doth not primarily belong to them. A Metaphor then, is a Form of speech whereby one thing is put for ano-

ther to illustrate it. It is the traduction of a Word from its immediate and proper sense, and the extending it to the denotation of some other thing, upon the account of some similitude or proportion betwixt the one and the other. It hath this in common with Metonymies, Synechdoches, and Ironies, that in all of them things are misnamed, and words trans-

Translatio quedam & velut posterior Nominis impositio vel'extensio; Rivet. Isagog. ad Sacr. Script. cap. 14. p.213. Cum vox a propria significatione deslectitur ad alienam propter similitudinem.

ferred from what they peculiarly denote, to manifest something else. But herein they differ; an Irony is the nsurping of a word to an Intention opposite to what it seems to imply, and is an arrivarum or a speaking by Contraries, which may be easily discerned either by

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the thing it felf which is spoken, or by some circumstance or other in the Oration. A Metonymie is the mis-naming of things, or the putting of one thing for another, when though they have a connexion as Correlates, yet absolutely confidered the one is not of the Nature and Essence of the other. Thus the Cause is Frequently put for the Effect, and the Effect for the Cause the Subject for the Adjunct. and the Adjunct for the Subject : The Act or Affection conversant about any Object, for the Object it self, and the Object sometimes for the Act; the Sign for the thing Signified, and the thing Signified for the Sign, &c. A synechdoche is a Form of speech, where by one thing that is of the Essence of another, or that hath a necessary Connexion with it, is put for that other, to which it hath fuch a cognation and affinity. Thus the Gender is put for the Species, and the Species for the Gender; The Integral for a Part, and a Part for the Integral; the Species for the Individuum, and the Individuum for the Species, &c. But a Metaphor is the Stiling of one thing by the Name of another; which as they have no necessary connexion absolutely

considered, so they stand in no such relation, but that the one may be apprehended without the other; only because of fome Similitude or proportion, the one is denominated by the Term which expresseth the other, the better to manifest and illustrate some property, affection &c. in that other. In every Metaphor three things are carefully to be attended to, the Original, Immediate and proper fignification of the Word; the Signification to which it is transferred and applyed, and the Similitude, Analogy, & Proportion betwixt the things themfelves, in some affection, property, or adjunct. Oc. which are denominated by it. For no Term doth otherwise declare and illustrate the things which it is Metaphorically applyed to denote, but with reference to the thing that it properly imports, and from which because of some congruity it is transferred. This is especially observable where one and the same Word is Metaphorically applyed to decipher things of a diverse, opposite, and contrary Nature. For example, Christ is not only Metaphorically stiled a Lyon, but Tyrants are likewise fo denominated, where as Cruelty and

Salvageness are the reason of Transferring the Term to the latter, fo Fortitude and Victoriousness are the Grounds of applying it to the other. Instances of this kind are numerous, and in the Unfolding and explicating of Metaphors, great Sobriety as well as Diligence is to be obferved, left mistaking the Quality, Affection, Property, Operation, or Adjunct why any Word is transferred from what it Originally fignifies, we misapply and pervert it to intimate something elfe, which the Holy Ghost never designed and intended. The proportion between the things that are one of them substituted in the room of the other, and as they live compared in their Indigitation by the same Term, is that which ought mainly to be regarded in our expounding of Meta-In order yet to our better Understanding the Nature of Metaphors, we must confider what Forms of Speech or Rhetorical Tropes they have any affinity, allyance, or cognation to, and with which nevertheless they are not identical nor coincident, that so we may state the Meafure, Rules, and Bounds of each, with their congruities and incongruities to one another. And the first thing that here offers

offers it felf, is the affinity betwixt Metaphors and naked Affimilations, Similitudes and Comparisons, commonly called includes. Though in every Metaphor there be at least a Similitude presupposed and included; yet every Similitude is not a Metaphor. In a Similitude there is an express comparing of one thing with another, but so as that the same Name is not imposed on both: Whereas in a Metaphor there is only the transferring the Name of

one thing to denote and indicate another, though in the explication of the Metaphor, the Similitude between the things themfelves, which occasions the adscription of the Name of the one to the other, ought always to be unfolded and declared. This holds in all Simili-

In similitudine est comparatio unius rei cum altera, in Metaphora, vero una res pro altera dicitur. Illyric. de Tropia & Schematibus. p. 341.

abbreviated and envelopt, as those that are expanded and display'd; namely, that there is an express comparison managed betwirt the one and the other. Whether the Particle of Comparison be expressed both in the Tellans & introduction or in each

of the two that are in way of affimilation conferred together 5 or whether it be lacking in both; ( as fometimes it is ; ) or whether expressed in the one; but wanting in the other; or whether when deficient in the first, supplyed by a Copulative Conjunction in the latter, it turns to the fame account, there being still a comparison some way or other expressed between them. Nor have Rhetorical Assimilations foundation only in the Predicament of Quality, but in any other whatfoever. The best and most ornate as well as the most usual Similitudes are Sid au yuggarir where one thing is compared with another in some adjunct affection, Oc. wherein they resemble one the other, and are like; and where that to which the other is compared, is disposed and put first, and that which is compared to it, is introduced last. Yet there are sometimes Comparisons of one thing with another in dissimili, i. e. in properties and Attributes wherein they differ, whereof divers instances occurr in the Proverbs of Solomon; and fuch a Comparison is commonly called aroute ones, and when that which is compared, is put first, and the other to which it is compared, last, it is called our Boxing

But the Meafure already affigned betwixt Metaphors and fimilitudes obrains univerfally, Namely that in Metaphors one thing is put for another, but in Similitudes one thing is only compared with another, or likened to it; nor shall I therefore subjoyn any more in this Matter. The next Form of Speech that a Metaphor hath a cognation to, and with which it is by some confounded, is a Parable. I do not by a parable here understand any Proverb magoipia or Adage, as the Word is used, Luk. 4. 13. Nor do I understand by it an ampua, or any thing darkly spoken, as magaconi is applyed, Math. 15. 11, with 15. Much less do I take it for a Type, as it is usurped by the Author of the Epistle to the Hebrews, chap. 9. 9. and chap. 11. 19. but by a Parable, I mean a Symbolick form of Speech, where by a well appropriated Similitude from some feigned story, some Moral Truth or Instruction is infinuated into the Minds of men, to make it the better apprehended and understood. Metaphor and a Parable are not the fame; for all Metaphors are founded in some similitude or proportion, but Parables may proceed on Adjuncts and Affections that are

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are opposite, if there be a likeness in the Issue and Event; see Luk. 18. 1, 2, 3, 4, 5, 6, 7. and Luk. 11. 8. to 11. and Luk. 15. 1. to 10. In a Metaphor the fense is to be collected from the Words themselves in their Tropical Import, but in Parables the meaning is to be gathered not so much from the words themselves, either in their Tropical or Proper fignification, as from the things that are related and alluded to. In a Metaphor there is the mis- naming of one Thing by the Term that indigitates another, but in a Parable there is only the accommodation of one thing according to the intent and scope of the speaker to another. In a word, Parables are nothing else but lengthened, continued, and prolonged Similicudes, wherein fomthing is supposed and related as done, either to commend some Moral Instruction, or to infinuate with the more vigor, facility, and delight, some spiritual Truth. And the same Measure which we proposed for the distinguishing between Metaphors and Similitudes, serves to manifest the difference betwixt them and Parables. Nor shall I add any more with respect to them, fave

fave that we are neither in briefer similitudes, nor in those that are more drawn out and stiled Parables, to imagine that all things in the anosom or latter part, should exactly answer to all things in the महर्ग्वमा or former part : nor are we in the mgorant to regard every minute particular, there being many things interwoven which have no relation to the main scope, but ferve only as a Landskip to fill up a Table; but it is the principal strokes that we are to observe, and thereby to accommodate the defign of the first part of the Parable, to illustrate the second. And where this is duely attained, Parables are no less argumentative than plain and express Scripture-Testimonies; nor do they only decipher, illustrate and explain, but demonstrate and prove. Another Form of speech, to which Metaphors have an Allyance, is that which we call an Allegory. Ann. goeia if we regard the Etymology of the Word is so stiled, because and mer apogives and seron, it imports one thing in the fignification of the Terms taken absolutely and abstractedly, and intends another as they lye in such a texture, and in a habitude to what precedes and what follows. . The Word aniny gia occurr's no where in Ari-X 2 forle

Rotle Says Gerh. Voffius; & Plutarch tells us that what we call an experian the more ancient Writers Stiled informat. A Rhetorical Allegory is nothing but the Continuation of a Trope, viz. of a Metonymie, or a Synecdoche, but most frequently of a Meta-Of fuch Allegories the Scripture is replenished, and forasmuch as no Text hath any more than one determinate fense, otherwise it could have no sense at all, the literal sense of such places is to be derived from the Words in their Figurative use, as they are placed in such a texture and habitude, and introduced by the Holy Ghoft to fuch an End. That which looks first forth in an Allegorick Scripture, or what the words import in their immediate and proper fignification, is not the literal meaning of it, but the Literal sense is that which ariseth only mediately from the words, and immediately from the things with their affections, adjuncts and properties, which the words in their original fignification do denote. Whatsoever the Words in the scope and design of the Spirit according to their Tropical Import manifest, that and nothing else is the Literal meaning of such a place. For where the Words of the

Text are Tropical and Allegorick, there is no way of affigning any literal fense of them, but with regard and in Analogy to the Trope. They who will allow no other Literal fense of any place, but what the Words in their proper, immediate and original fignification imply, may be eafily reduced to confess that many Texts have either no Literal sense at all, or else an Absurd, False, or Blasphemous one. Now besides this Rhetorical Allegory, there is another kind of Allegory owned and acknowledged by Divines, and that is, when though the words bear a Proper fense, which ought to be sacredly obferved in our exposition of them, yet they may be withall translated from their plain & Natural sense to a Spiritual & Mystical one. An instance we have of this, Gal. 4. 24, &c. compared with Gen. 16. and Gen. 21. As lkewise I Cor. 9.9. compared with Deut. 25. 4. not to mention more. Now in order to our demeaning our felves wifely in this Matter; we are (1.) to be careful, that the proper and original sense of the Words be not neglected. There have been those, and yet are, who will hardly allow any Text of Scripture a Proper sense, but do every where X 3

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obtrude an Allegorick meaning, as if that alone were intended by the Holy Ghoft, and nothing elfe. But fuch kind of Expositors do in effect little less than undermine the whole Scripture, betray Religion, and turn the Sacred Oracles into Burlesque. Nor is there any Notion so Romantick which the Scripture by a luxuriant phansie may not at this rate be wrested and debauched to give countenance to; yea, a very small measure of Wit will ferve to pervert the plainest Scripture-Testimonies to quite another sense than was ever intended by the Writer of them. An Instance of this we have in the Quakers, who by turning the whole Scripture into Allusions, have wrested the Revelations of the Word to justifie their own wilde Phantasm's, and fram'd the Words of Scripture mostad ising enthusias to their own private Notions, and thereby evacuated the sublimest Doctrines, and most Glorious Actions into empty Metaphors and vain Similitudes. Thus the person of Christ is Allegorised into themselves, and the Birth, Death, Resurrection, and Affention of our Saviour are construed after the manner of Afops, or Philostratus's Fables into useful Morals, as if they were intendchat

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tended only to declare what is to be done in us by way of allusion. But let them, & all fuch persons of what Communion and perfuafion soever they are, who turn the Gospel thus into a Romance, and subvert the Mysteries of Faith, by transforming them in Phantaftick Allegories, be treated with the derifion and contempt of all who pretend to Wisdom and Modesty. (2.) 'We are not to imagine that every Text of Scripture besides it Proper, Literal, and Original fense, is to have a Spiritual and Mystical one affixed to it. Particularly, neither Moral Precepts, nor Texts recording Promises, Comminations, or declaring Doctrines of Faith, are to be drawn. to an Allegorick sense. (3.) It is neceffary in our Allegorifing of Scripture, that we have a particular regard to the Analogy of Faith, and that we pressit to give Countenance to no Doctine or Tenet by way of Allusion, but what hath foundation and warranty in some plain Text else-where. We are not to frame Hypothefes to our felves, that are no where, either nara yeaupa in so many Letters and Syllables, nor nara Sidvoiav in the fense and import, in the Bible, and then to Allegorife the Scripture in proof and confirmation

mation of them. (4.) There must be a proportion and Similitude between the things themselves, whereof the one is applyed to ground, illustrate, manifest, and Support the other. Nor must the Analogy be strained and far fetched, but obvious and pertinent. Much less must we superstruct any Doctrine upon Allusions how accomodated foever, unless where the Holy Ghost hath preceded us, as in fome cases he hath. Where God himfelf hath informed us that though fuch a paffage was originally and principally spoken of one thing, that yet he intended to fignifie some other thing by it, there we may with safety build, but no where else. Yet I am not without ground to think, that many of those Old Testament Texts which are supposed to be Allegorically applyed in the New, are only alluded to upon the account of some similitude in the things themselves, and that there was not any antecedent defignation of them by the Spirit of God to intimate the things which they are applyed to. For as there are many passages in the Old Testament, which though in their Immediate fignification and meaning they relate to Persons, Things and Actions that then were, yet fo that

that those Persons, Things and Actions were folemnly defigned, ordained and infituted to prefigure Christ and the things belonging to his Kingdom: And as there are many other Things, Actions and Events which then were and fell out, related in the Scriptnre, which have no folemn Instituted fignification affixed to them, but are to be interpreted in reference to what they primarily declare, yet fo as that many of them feem to have had a Providential Ordination to prefigure fomething that was afterwards to come to pals. So there are many other things related to have fallen out then, which though they neither were in the solemn Institution of God, nor yet in his Providential Ordination defigned to prefigure any thing referring to the Kingdom of Christ, are yet meet to illustrate things and events now, because of an Analogy and Similitude between what then was, and what now is. Nor is the applying of a Text to things, Actions, and Events which have some Similitude with those it originally referred to, to be reckoned for an Allegorifing of Scripture, being only an accommodation of it to our Instruction. The Old Testament-Church is proposed

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posed in matter of Obedience and Rewards. Sins and Punishments. as a zimes or example to us, I Cor. 10. 6. 11. and therefore what befell them, may without the hazard of Allegorifing the Scripture be accommodated and applyed to illustrate present events. And indeed the Holy Ghost hath besides General Rules, such as that Rom. 15. 3. left us particular Instances of accommodating Scripture - Texts, Passages and Phrases to Things and Events which they neither were in a Proper nor Mystical sense designed Originally to fignifie. See among many others Matth. 15.8. compared with Ifa. 29. 13. Matth. 13. 14, 15. compared Isa. 6. 9, 10. Rev. 11. 4. compared with Zach. 4. 3, 11, 12, 13, 14. Nor in this the affixing any new sense to the Words, but the applying and accomoding their sense to Doctrine, Reproof, Correction, & Instruction in Righteousness.

§. 4. Having declared the Nature of Metaphors, and the difference between them and other Schem's and Forms of speech with which they seem

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manner of men, must be understood of him beorgenos in a way fuitable to the divine Nature and Majesty. In most Anthropopathies besides a Metaphor there is also a Metonymie. For as to attribute Members to God who hath guing addor 2 are unter an Immaterial and Incorporeal Nature, and to ascribe Passions either Bumines Or emigumines Irascible or Concupiscible to him who is drashis defiring nothing for fupply, being Infinitely full, nor lyable Commotion or Perturbation, being Holy and Unchangeable, must necessarily imply a Metiphor : So Hands and Arms being attributed to God to import Power and Strength; Eyes his exact Knowledg and exact watchfull Providences Repentance a change only in his Providential dispensations; Fear his care in preventing the destruction of his people, &c.include an easie a Metonymie. God in the Revelation of his mind to us in the Scripture, hath made use of Metaphors drawn from all the Phanomena of the Creation, and from all the several properties and operations of the several species of Creatures. There is not that kind of Metaphor in Rhetorick, whereof we have not some example or other in the sacred Writ. The Reasons why he who doth

all things according to Infinite Sapience. hath in the declaration of himself and Will to the Sons of Men fo frequently adopted Metaphorical Terms to manifest them in and by, are Various. shall only mention such as are most obvious, and which lye within the line of every ordinary mans perception. (1.) He doth it to Inform us how the Material World, and the Invisible do correspond together in Analogies and proportions, with respect to the Nature and properties of the things contained in the one and the other. Not only the Jewish Rabbies have a faying that the Works of the Outward Greation carry in them the Image or resemblance of the Inward; but the Platonists say, That God hath set the same Seal or Stamp upon different matters, i. e. he hath fram'd and contrived the Terrene World with a kind of subservient conformity to the World of Invisible things. Tadanta Tavrenson munivara sensible forms are Images of Intellectual things, was a Pythagorean Maxim, upon which they founded their Symbolick mode of The feveral Crea-Philosophising. tures are so many Looking glasses where God hath communicated and scattered fome

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fome refemblances of himfelf, and Invifible Things, and Meraphors are This proseus x xrisews ber oportisheror the Academy where Nature strips and unvails her felf. By Converse with, and knowledge of the Natures and Properties of sensible things, we are the better inabled to conceive and apprehend spiritual things, when apparelled in earthly refemblances. (2.) May be God in his frequent nsage of Metaphorick Terms, intended it in part, as an accommodation of himfelf to the Custom and Mode of the Tewish and other Oriental Nations; who in making known their conceptions of things one to another', were much addicted to a Symbolick way. Though the Bible was written so, as that no Person of whatever Nation or Age, might be debarred the Understanding of, it; yet in its texture and stile, there was a regard primarily had to those, to whom the several parts of it were first addressed. Now it is beyond all contradiction that their usual Mode of Difcourse was Abrupt, Figurative, and Symbolick; and therefore if more Metaphors should appear to occurr in the Scripture than do well agree with Western Eloquence, (though indeed it be

be otherwise) yet they might excellently fuit the Genious of those Ages it was written for, and the people it was first directed to, and defigned to work upon. That the Eastern Nations not only heretofore had The Sidaguanias Telar συμβολικόν a Symbolick way of teaching, but that even to this day, those of them who affect to speak more learnedly and gentilely than others, do chuse to express themselves in a Parabolick, Metaphorick way, carry's so much self-evidence that it need not be proved. The Egyptian Hieroglyphicks which were one of the most ancient Methods of expressing, things, were nothing else but a shadowing forth their Sacred Mysteries and Philosophical contemplations by Earthly Images and sensible Forms. The very Origination of the Word 270 12pds & paucent. e. from Sacred Sculpture, intimates that a Hieroglyphick was nothing but a Symbol of a Sacred thing engraven on a stone. Nor stood the Egyptian Hieroglyphicks for bare Letters or fingle Words, but fomtimes for entire sentences and compleat difcourses. Yea, there is not any thing more certain than that both the indn xi waliquata Manners and Paffians of men

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were figured and 'shadowed forth by the shapes of Animals and other Creatures. Now as Aristotle Cays Est de eixor - perapora A Metaphor is the Image or Shadow of a thing: For therefore is one thing Metaphorically misnam'd by another, because there is some resemblance, proportion, or parallel between them in some property, Adjunct, or the like. Now this confideration is the more worthy of our notice in that though the Holy Ghost inspired the Sacred Amanuenses as well with respect to words as matter, yet the words that he fuggefted to them; were such as they had a familiarity with, and to which they were accustomed. (3.) A third and main Reason of the Scriptures being so replenished with Metaphorical expressions is this; namely, that Objects which lye remote from our Understandings (as all Spiritual Objects do) may, by being represented under some obvious and sensible Image, be the better attempered to our Minds to contemplate, and rendred the more facile to our Understandings to conceive.

Arist. pose's reposeeror, Every thing spoken Metaphorically, is spoken obscure-

ly, with respect to expressing the Na-

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ture of things. And accordingly in aft figning the Definitions of things, Met taphorical Terms are to be avoided, because as Aristotle says, they do not des clare orep to service a voior, what a thing is but only what it is like to. When any thing is manifested by a Metaphor, the thing it felf is not fully expressed, but only some similitude betwixt it and andther. But yet on the other hand to casts κ) το που κ το ξενικον έχει μάλιτα ή με αφορά. A Metaphor carries along in it somthing of perspicuity and sweetness, as well as it imports something that is strange. It renders things clear xata dianoir, i. e. by a refemblance taken from some sensible and common thing, it accommodates them to our Senses, and gives some umbrage and shadow of them, though as to the full manifesting their Nature xard ionsin to our Reasuns it falls thort. Now as there is not any thing relating to Doctrine or Manners delivered in the Scripture Metaphori-

cally, which is not some Nihit est obfeure dictum in Scripturis quod

spettes ad Dottrinam, vel Mores, quod non planissime dittam sit in alijs locis. Augustin. lib. 2. de Do Rt. Christ. cap. 6 & 9.

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where or other, either explicitely, or implicitely expressed in Terms that are proper, (one place being a key to the unlocking another) : So neither doth the Scripture use Metaphorical Terms to manifest so much the Existence and Nature of things fimply considered, as to illustrate the Mode of their Existence, and the manner of their operations. The deep things of God do fo far over-match our Reasons and Understandings, that in order to their being expressed to our Capacities, they are forced to be cloathed with as much external fenfibility as may be; that fo the disproportion between them and our faculties, being qualified and reduced, we may the better and more familiarly Where things are converse with them. of a sublime Nature, and such as neither words are able to express unto perfection, nor we capable of framing commensurate Notions of them, Logical and Metaphysicall Terms are of all others, the most inept to declare them in ; nor are there any so accommodated to display unvail them, as Metaphorical expressions, wherein by variety of refemblances, they are brought down to our Rea-

Reasons, which they could not have been. had they been discoursed of in proper Terms, or in a dialect fully answering their Nature. For men to discourse in Metaphorical Terms of things, whose Nature and Properties they are wholly ignorant of, is plainly to trifle, feeing while we know not the true ideas of things, we can only imagine some resemblances in other things to them; but whether they do really refemble them or not, 'tis impossible. that we should be able to tell. But while 'tis only the fublimity of the Subject difcoursed of, its remoteness from the Understandings of men, & the Insufficiency of proper Terms adequately to declare it, and not ignorance of, and unacquaintedness with the subject it felf, that excasions Gods usage of Metaphors, they are not only justifiable, but the Wisdom and Compassion of God in condescending thus to accommodate himself to us in the Revelation of his Counsels and Will, doth call for the highest thankfulness and adoration. For as we are more affected when the things of God are brought down to us, under sensible representations, so likewife the things themselves become more intelligible. And as this Method of

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of manifesting Divine things is not without its Use, even in reference to those Doctrines that lye in a greater approximation, and are more exposed unto our Understandings and Capacities, so especially its of eminent advantage to us in Relation to those Things that are Sublime and Mysterious, and which exceed our comprehension. He is httle acquainted with Scripture, who doth not know that there are many Things & Truths in it, which are

Fustin and iv, Beyond all expression, con-Martyr, ception, and comprehension, and

which have therefore a peculiar Character and Mark affixed on them of being deep and mysterious. Now though the declaration of these in the Word be never so plain and perspicuous, yet the Things themselves, through the quality of their Nature, do remain hidden and obscure, and beyond what our weak Understandings can duely conceive, or frame adequate Notions of; nor can there be a better Method and course steered in relieving and affishing our minds in the Apprehension of them, than app duputary wour, to illustrate them by things

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Horat. Segnius irritant animos demissa per aures, Quam quæ sunt oculis subject a sidelibus, & quæ Ipse sibi tradit spect ator.

(4) The Scripture being intended for the benefit of the Illiterate as well as the Learned, it was necessary that it should be written in fuch a familiar Method as that in things necessary for all to believe and understand, it might suit and besiteven those of Vulgar and Common Capacities. 'Tis the faule of some men that they look upon their own & Abilities Understandings, as the Measure that should regulate all discourses; and whatsoever is not adapted to their apprehenfion, they thereupon arraign and find fault with; if they be above it, they condemn it for Obscure and Unintelligible; if below it, for trifling, flat, and trivial. It being no small part of Discretion in an ordinary Authour to accommodate himfelf to the Capacities of all to whom he speaks or writes, and not to oblige himfe!f

felf meerly to fuit and please the Sons of Art; how much more doth it become the Wisdom of God, that seeing he designed the Scripture for the Universal Instruction of Mankind, fo to adapt and dispose the phraseology of it, as that all might be edifyed by it ! Now in reference to the Vulgus, who scarce understand any thing but in proportion to their fenses, and in dependence on Material Phantasms, what Method can be more likely to affect their Minds with, and raise them unto Spiritual things, than to have them proposed under the Names, and illustrated by the properties and operations of those things, with whose Natures and Affections they are so well acquainted. Much of every mans Knowledg begins at his Senfes, and Reason inoculates and superstructs upon them: especially they of weaker Intellects need the relief of sensible: Adumbrations in the conduct of their Minds to Spiritual and Heavenly things. Accordingly therefore hath God disposed the Revelation of the Counsels of his Will in the Scripture, yet with that provision and caution, that by a very ordinary attendance and care, we may feeSpiritual things to be intended and defigned, and that our minds

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are not to be arrefled by those sensible representations. Hence we have not only a wonderful Variation given to one and the fame proposition, and the same thing manifested and inculcated under different Forms of speech, but be sides in those very places where the Deep Things of God are most brought down to our fenses, there is enough either in the Nature of the Thing spoken of, or in the scope of the Speaker, or in the Context, to affure us that there is only a Metaphor, Similitude, or Allegory in the expression. For indeed, there can be no Corporeal Images of Spiritual Things, only by confidering the properties and affections, de, of things Material to which they are compared, we are guided the better to understand and know their Spiritual Nature.

\$ . 5. Having unfolded the Nature of Metaphors, and enquired into the Reasons of the frequent plage of Metaphorical Terms in the Scripture, we are next to state, when an expression is to be accounted Metaphorical, that so we may neither mistake proper expressions for Figurative, nor substitute a Figure where there is none. We have already inti-

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mated & 2. that is the humour of some, in order to serving a defign, and ministring to an Hypothesis, to transform the plainest Truths into Metaphors, and thereby to pervert the Scripture from its true fense, to a befriending their prepossessions & prejudices. Allow but men the liberty of supposing Metaphors, where their lufts and forestallments influence them to fuch Imaginations, & there is not that Gospel-Truth which may not be supplanted, notwithstanding the plainest testimony given to it in the Bible. If men may be permitted to forfake the Natural and Genuine fense of words, where the Matter is capable of it, they may notwithstanding their declaring themselves to believe the Gospel, yet believe nothing at all of the Christian Faith. Two things therefore are carefully to be attended to in the Interpretation of Scripture. (1.) That we impose not a proper sense where the words ought to be taken in a Tropical, Figurative, Metaphorick, or Allegorick one. Numerous Instances may be affigned how the Scripture bath been perverted from its true Intendment, by the usurping words in a proper sense, where a Metaphorical,

phorical, or Allegorick ought only to be allowed. Thus the Anthropomorphites of old, and some Socinians of late ( for all of them have not thought fo contemptibly of the Deity ) by taking those texts, which attribute Humane Members toGod, in a proper sense, have fancied him to be Corporeal, & have ascribed a Material. Humane shape to Him; whereas the meaning of fuch places is only to affirm those perfections of God which fuch Members in us are the Instruments of. Corporeity is repugnant to the Divine Nature, inconfistent with the Common Notions of mankind concerning Him, and contradictious to what the Scripture in other places reveales of his Effence and perfections; fo that the Attributing Bodily Members to him, must be construed as so many Metaphors declaring only fuch Attributes and Operations to belong to Him, as those Organs and Members in us denote, and are the apparatus and instruments of. Thus also the Jews writing the precepts of the Law on their Frontlets and Phylatteries, took its rife from affixing a proper meaning to Exedus 13 16. & Deut 6.8. whereas indeed the words are Metaphorical, & do only Law in Continual remembrance. Not but that I acknowledg locks or fringes fastned

to the skirts of their Gar-

See Numbas.

38. 39. 40.

Dent. 22. 12.

ments, as a badg of that
Subjection and Reverence they were to abide
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Law, and that they were not to wander after false worship, to have been enjoyned them; but that the Ten Commandments or any thing elfe were to be written upon them, I read not; and do Apprehend that Custom to have derived its Original from the mistake already suggested. In like manner their Imagining, Ifa 19.18, 19, 20. to be intended in a proper fense, gave occasion to onias's building a Temple resembling that of Hierusalem, in Eeypt, at least was pleaded in justification of it: Whereas the import of the place, is only to declare the Gentiles admission into the Church, and that they were to have a share in the Spiritual Bleffings of the Gospel, which the Prophet predicts and describes in Terms and Phrases, adapted to the o. T. Oeconomy and dispensation. I may here add, that all the Jewish miftakes, in reference to the Messiah, as if he were

to be a Triumphant King, subduing the Earth by the rerrour of his Legions, and to conferi on them all Terrene Pomp&Magnificence, oc. did arife principally from obtruding a proper sense upon some of those Prophesies which relate to the Kingdom of the Messiah, whereas in Truth their Phraseology is wholly Metaphorick, God chufing by words which properly denote and import. Things Terrene and Temporal to inftruct us concerning the Spiritual Benefits that we should be made parrakers of, by, and through the Messiah. The imposing a proper sense upon words which Christ incended only in a Metaphorical, gave rife to one of the Articles of Indictment which the Scribes and Pharifees preferred against him: fee Fob. 2.19, compared with Mark 14.58. Tis true, they withall altered his words for whereas Christ had only said, Deftroy this Temple, and in three days I will raise it up; The false witnesses deposed that they heard him fay, 1 will destroy this Temple, &c. but yet their main prevarication, and that without which the other alteration could have no wayes served their defign, was their construing his words in a proper sense, as referring to the Temple

Vid. Bellarmin. de Monach. lib. 2. cap. 20.

at Ferufalem ; whereas he defigned them only in a Metaphorical, to denote his Body. In like manner, Math.5. 3. is not only produced by the Papists in proof of

the voluntary Poverty of some of their Manasticks, but was scoffingly applyed by Julian to justify his robbing and pillaging the Christians, meerly through wresting that to a proper sense, which Christ intended in a Metaphorick, as the το πιδιματι, in the very Text doth plainly declare. Through the like perverting of the 1 Cor. 3. 12, 13. to a literal and proper sense, do the Romanists endeavour to justify a future Purgatory ;

whereas the words are In comment plainly Metaphorical, dead cap. 4. noting either Afflictions. Amos, as Hierom thinks, or the Word of God (that xalais

over mug, that I may use Balils phrase ) as Calvin and others judge. What origen practiced on himself through imposing a literal sense on Math. 19.

Hift. Ecclef. 12. may be feen in Eufelib.6. cap. 7. bius, whereas the words do manifestly contain a

Metaphor with an Hyperbole. It were easy

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to produce many other Texts of Scripture, which even men of great Name, and justly reverenced fome of them for Antiquity, others for their Learning, have through their too much relyance on the Immediate & Proper sense of the words, perverted to a far other meaning, than ever the Holy Ghost intended in them. (2.) No less care is required, that we do not fancy a Metaphor where the words will bear a proper and Immediate fignification. Non aliter a propria significacatione recedi oportet, quam si manifestiffimum sit, aliud testatorem sensisse; We are not to for sake the Genuine and Natural fignification of Words, unless there be the highest evidence that the Author did otherwife intend them, faith the Civil Law. And as Austin lays, semper verborum proprietas servanda est, nisi quadam ingens ratio tropum suade- De Doctr. Christi. cap. at: The proper signification of words is always to 10. be retained, unless necessity enforce us to expound them otherwise. Every Scripture expression, Word, and Phrase is to be taken properly, and according to its Original and immediate meaning, if nothing of absurdity, nothing repugnant

repugnant to Faith, or difagreeable to the Common Notices of mankind, arise or ensure upon such an acceptation. There is no bounding of a roving fancy which tove's to sport it self with the Idea's and Phantasms it self hath raised, without confining our selves within the foresaid limits. There are three rules, by which we are to govern our selves in determining concerning the Words of Scripture, whether they are to be taken Tropically, or only properly. (1.) The 1st, respects the sub-

ject-Matter, and scope of the De pudici-Speaker. For as Tertullian says, Exmateria dirigendus

Words is to be judged of by their habitude to the Matter treated of. When the affixing a literal fense to any Text of Scripture, will either lodg the imputation of impertinency upon the Author, or argue him deficient in not pursuing or reaching his scope and design; it becomes us then to have recourse to a Tropical. The same words are not alwayes capable of the same sense, but answerably to the subject Matter they are used about, they do not only sometimes admit a larger, and sometimes require a stricter acceptation,

tation, but in one place are to be taken properly, and in another not. The Import of a word in one place, is not enough to define its Import in another, unless all things can be supposed parallel. How wretchedly, and irrationally do the sock nians impose a Metaphorick sense upon the Scripture-expressions of Christs dring for us, Redeeming us, Reconciling us by his Blood, bearing our Iniquities, being made fin, and a Curfe for us; because fome of these phrases upon other occasions, and where the Subject matter leads to it, are used Metaphorically. If there occurr any Media alledged by the Divine writers, which confidered abitractedly, and in themselves seem not very cogent or Pungent, nor throughly proportioned, to the Scope and End they are brought for ; we are to remember that in such reasonings they argued a concessis from principles confessed & acknowledged by those they had to do with. Nor are any proofs held more convincing in relation to persons discoursed with, than what are drawn from their own principles and opinions. And in such cases, though the Concessions should be lubricous and unsolid, yet the Ratiocinations from them

them, are not for Tis enough in Atgumentis ad hominem, as Logicians call them, that the Principles and concessions of Adversaries be duely applied, but the Truth or Falsity of them the discourser is not concerned in. (2.) A'second Rule, by which we may determine whether a Text of Scripture ought to be interpreted in a proper sense, or only in a Metaphorick, is by observing the Congruity or Incongruity, which through imposing a proper sense upon it, it would have with other Scriptures. He that Prophefieth i. e. interpreteth Scripture, must - do it faith the Apostle, raid + dranoglas The wisens, according to the proportion of Faith: Rom. 12. 6. avanopia Analogy according to Phavorinus is opiowoisifien mede Trepor na rail, is the proportion of one thing to another. There is an excellent Harmony in the fustem of the Bible, and therefore one place is fo to be interpreted, as to maintain a confistency with other places. I know that the nala dianopias riseas is apprehended by fome to refer to the pige wisewe v. 3. Namely, that they who were enriched with the Extraordinary Gift of Interpretation, should use their gift according to that measure and proportion which they

They had of it. Which Exposition, as I will not take upon me to gain fay, much less to censure; fo I know nothing to the contrary why that which I have fuggested may not be admitted. If the proper and immediate fignification of words cannot without supplanting Doctrines elsewhere plainly revealed, be retained, A Metaphor or some other Trope must be acknowledged to bye in them. For the several Amanuenses of the Scripture had their pens guided by one omniscient Hand, they being the feveral fecretaries of one infallible Enditer, and by consequence, the Scripture must in all things be confistent with it self, nor must any sense be imposed on one part of it, that rifeth up in contradiction to the meaning of another. (3) A Third means of discerning whether a portion of Scripture is to be construed in a proper sense, or only in a metaphorick, is by observing the consistence or inconsistence of a proper fense with principles of natural Light, and first maximes of Reason. Though the Scripture was not principally written to instruct ns in Philosophy, nor to teach us the effences and properties of natural things, yet there is not any thing in it, that contradicts

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gradicts any true principles of Philofephy, or that is repugnant to what we truly know of the nature and affections of things by the light of Reason. . God being the Author of both Lights, there needs not the accommodation of what we know by the one, to what we understand by the other. Verity requires no wresting nor gloffing to harmonise with Verity. For as Aristotle says to danges Tự danda raifore curdsen. Truth is always at peace with Truth, be they of what nature or kind foever. Therefore where the imposing a proper sense upon any Scripture Words or Phrases, will obtrude upon us any Dogme or practice repugnant to the Rational Faculty that top: Sto voice & out atis Juxie, or to principles of natural Light, there we are to substitute a tropical one, Forasmuch then as the interpreting those Texts of Scripture to a proper sense, which attribute Eyes, Hands, Feet, &c. To God, were to superstruct a Doctrine upon the Foundation of the Prophets and Apostles that is repugnant to the common notices which we have by the light of Reason of the nature of God, therefore all fuch phrases must be acknowledged to be metaphorical. The like judgment is to be made of all those

Scriptures, wherein the names and affections of brute Beafts are attributed to Men, the things immediately and originally fignified by those words and names lying in a direct contradiction to rational Upon the same account must that phrale, Mat 8. 28. Let the Dead bury the Dead, be acknowledged to contain as an allarannaris in the entire proposition, so a metaphor in the first Term Dead. There are innumerable Instances more of this Nature, namely, where we are compelled to recurr to a Metaphorick fense, upon the account of the inconfistency of a proper one with principles of Philosophy and Maximes of Reason. Now as these are the lights and measures of discerning when a Scripture is to be interpreted in a proper sense, and when not (for whatever Rules befides are affigned to this purpose, they may be reduced to one of thefe) fol know none more regardful of them, in the fenfing and expounding of Scripture, than those stiled Nonconformists are. And should any of them be found to transgress in this matter, it ought to be ascribed to the ignorance & vanity of the particular persons that are herein criminal; nor is the Party

answer for it, as being no ways concerned, Teeing the common Principles upon which they are led to diffent from the present. establishment of the Church of Encland in its Ceremonies and Discipline, have not the least influence upon them in this affair. Were our adversaries impartial in their censures, the excess and exorbitancy in this particular will be found to lve among themselves. For if any be guilty of introducing a Myfrick Theology . out of Plate and Proclus, and of Allegorifing the Scripture according to a pretended Cabala, they are the men. Nor do any elfe that I know of, make fuch Phantastical applications of Scripture to purposes distant from its own, as those who stile themselves sons of the Church of England, do. But indeed tis not truth nor zeal for God, but malice and interest that fway's some men in their discourses and Writings. The Non-conformists are the persons against whom they are prejudiced, and of whom they never think but with forestalled Judgments, or Biaffed Passions, and therefore they only must be loaded, both by wresting the most innocent passages in their Writings to a perverfelense and meaning, and by transferring & imputing to them the Fooleries of others, with every thing else that may

render them contemptible.

66. That there are many Figures in Scripture, and that many things are spoken in Metaphorical Terms in condescension and accommodation to our Capacities, & that there are certain Measures by which we may distinguish between things Meraphorically and Properly spoken, hath been already declared. The next enquiry is, by what means we may attain the true conceptions that are lock't up under Metaphors: There are no Schem's of speech that are more liable to be mistaken and wrested to a perverse sense than Metaphors are. The inffances in which one thing may refemble another are to many, and the power of Imagination fo great, that in nothing may a man fooner prevaricate, than in expounding Metaphorical. Terms and Phrases. The confideration therefore as well of this, as that, the Non-Con-formists are particularly arraigned of abusing Scripture expressions, not only without but incontradiction to their fenfe and of prating in Scripture Forms of speech without having any Notion of the things they fignify, hath prevailed with me to ditcourfe.

courfe this more particularly. I take at present for granted, that every Scripture-Proposition whether the Terms of it be Figurative of Proper, hath a certain and determinate sense which it is designed and adapted to convey to us. Every expression in the Bible as well Allegorical and Metaphorick, as Proper, is every way apt to instruct us in the case that 'tis made use of. Nor needs there any other proof of this, but what is levyed from the Wisdome and Goodness of God, his End in all the Forms that he speaks to us in being to teach and inform us. I also suppose it beyond all suspect and debate (at least among persons that are not wild and Phran-

Omnes enim Figura, certàratione ad proprium sensum! tendunt, . eumq; explicant. Flac.Illyric.de ratione sognoscendi S. hteras. Tract. 1. Col. 30.

tick) that where the Terms are Metaphorical, yet the Truths expressed by them are Real. 'Tis a high blafphemy against the Spirit of God, to imagine the Scripture a meer drefs of words employ'd about nothing.

As every Scripture-Phrase is intended to manifest somthing that is true and real, for for the most part the noblest and most

fublime

fublime Truths lye under Metaphorick expressions. Metaphors are not used to impregnate out Minds with gawdy Phantastis, but to adjust the Mysteries of Religion to the weakness of our

Capacities. I Shall not here Chap. 1. 5. repeat what I have else- 10.

where proved, namely, that

every Text of Scripture hash a Literal fense. For as that is the literal sense of a place, where words are used properly, which slows from their Natural and Immediate signification, so the Literal sense, where words are imployed Tropically, is that which ariseth from their Figurative acceptations. I also suppose it universally acknowledged, at least in Words, though too many depart from it in effect, that we ought to conform our opinions and expositions to the sense of the Scripture, and not wrest Scripture-Words to them. We are not to frame to our

felves Idea's of Religion, and then to accommodate the Scripture to their defence and pa-

Oprimus Lector est qui dictorum intelligentiam expectat ex dictis po-

tins quam imponat; & retulerit potius quam attulerit; neq; rogat id videri distis contineri, quod ante lectionem prasumpscrit intelligendum. Hilar lib. de Trinit.

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tronage. This is to teach God what he should have said, not to learn what he hath. I shall only further Subjoin in way of Premise, that in unfolding a Metaphor, our Terms ought to be proper and not Metaphorical. I readily grant, that it is of great advantage towards the enlightning our minds in the sense of a Metaphorical Scripture , to confult other Scripture passages where the same Terms are Metaphorically used, especially where all things are parallel, but still the meaning of the Metaphor is to be ultimately declared in Words that are Proper. For Metaphors properly fignifying one thing, and being applyed to, fignify another only because of some resemblance, we are there-

Oportet interpretem pro tropica voce alsam propriam adhibita folida demonstratione verbi Des substituere, Illyric. fore in our fending of Metaphors to remove the Metaphorical Term, and to substitute in its room that word which Properly fignifies the thing, whereof we conceive the former to

have been only a Figure. To paraphrafe Metaphors in Metaphorick terms, is inflead of making them Intelligible, to continue them dark and Mysterious. For as we are not to terminate in the oxlar and Images themselves, but to penetrate into the things couched under, and represented by them, so much less is a paparani parfaola a Mimetick Phancy in our commenting on them to be indulged. In a word, it is the work of a Judicious Interpreter to bring forth and declare the scope and matter of all such Phrases in the most plain and easy expressions. Now in order to the arriving at true notions & conceptions of those divine and Spiritual things which are lock't up under Metaphorick Terms, we ought (1) in some considerable degree to understand the Nature and properties of the things, from which the Metaphor is taken. For Metaphorick Terms fignifying one thing, and being only applyed to shadow forth another by reason of some resemblance between them, we are wholly inept to declare the Heavenly Truth, that such Forms of Speech are adapted, & have a tendency to instruct us in, while we remain ignorant of the things which those Words originally and immediately import. And feeing the Scripture expresseth somewhat of Religion by all the parts of the Creation,

Scriptura dum verfatur precipue circa ea qua gratia & gloriam eternam spectar cognitionem omnem Philo sophicam sibi subfternit, eg; rerum naturis tantum (ibi Sumit quantum sibi opus est ad fabricandum speculum per quod divina oculis nostris quadantenus representantur. Rivet. Ifa. ad S. Script, cap. 5. P. 47.

by the Imployments 801 very utenfils of Humane life, and by the ulages and customs of Mankind: Metaphors are not a subject for any undertaker to exercise upon, who hath not more than a tincture of knowledg in all those. Though to understand the Bible well, be enough to promoteFaith and Good life, yet to understand some passages of it well, a great many other things: must be first under-

frood. It cannot otherwise be, but that to persons ignorant of natural Philosophy, Agriculture, & c. as well as unacquainted with the customes and usages of the Oriental Nations, many Texts will seem obscure which are not at all so to such as are imbued with true Ideas of the Natures and properties of things, and enriched with a knowledge of Arts and the Customes of the World. A luxurious Fancy will be apt to frame very wild and

absurd Notions out of Metaphors, if the Understanding be not furnished with a knowledg of the qualities, operations, and use of those things from which they are drawn. A familiarity therefore with the works of God, as it will oblige us humbly to adore the Mysteries of the Word which we cannot fathom, through finding our felves non-plus't in the most obvious phenomena of Nature, fo it will exceedingly contribute to our understanding many passages in Scrpture, of which we must otherwise either continue wholly ignoran, or judg of them according to the suggestions of Imagination. I may add, that when a word or Term is borrowed from any Art, Science, or Discipline, and metaphorically applied to illustrate some mystery of Faith, or the mode of its Existence, the genius and value of the word with respect to its wage in the Discipline whence it is transferred, is carefully to be observed. How expedient and necessary upon this account an acquaintance with the civil-Law is in order to the fixing the importance of divers Scripture-phrases, such as Adoption, Surety, Earneff, &c. were eafie to Demonstrate. z. There being diverse Metaphorical expressions in the Scripture; the meaning of which is not to be arrived at by meer recourse to the immediate fignification of the words and Terms, as bearing rather upon the things which the Eastern Nations in their symbolical representation of matters applied them to; It will therefore be needful to know the meaning of many of the Oriental Symbols, and what things and events, becanse of some similarude between the Symbols themselves and the things and events they stood for, they represented by them. For as there are many Prophetick passages both in the old and new Testament, which are not strictly Metaphorick, that cannot otherwise be understood: So there are many Metaphorick expressions in the Scripture, of whose meaning we can have no affurance, but by knowing something of the use and import of the Symbols of the Ancients. (3) The same Terms, according as they are metaphorically applyed to different Subjects, importing often different things, their fignification must be stated by confidering the subject they are applyed to. Through the different Affections, Properties, Adjuncts, and Effects that apperrain'

rain to things which Words originally and properly manifest and denote, it frequently falls out that things hugely oppofite are resembled to them, and stiled by their Names. Now in this case the. quality of the Subject Metaphorically denoted by fuch a Term, can alone determine the refemblasse which intercede's between the thing originally and immediately fignified, and the thing to which it is Tropically applyed. I should be too tedious, did I undertake to enumerate the feveral Words that with respect to the various properties or effects of the things which they properly fignifie, are applied metaphorically, to represent not only things different but opposite, some of them in a good sense in Analogy to one property or effect, and others in an evil in Analogy to another. (4) Great care is required, that when diverse properties and affections of things Originally fignified by Terms and Words, may without injury to Truth be in Way of similitude applyed to the Things which those Terms are Metaphorically brought to illustrate, that the comparison and Resemblance be not carried beyond what the Holy Ghost. doth there peculiarly design. We ought not

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not only to take heed that we hurry not a Metaphor beyond the precincts of Truth. but that we drive it not beyond the limits which the place where it is used, and the end of the Speaker, confine it to. not enough that we do not trefpass against the Analogy of Faith in the application of a Metaphor, but it is also requisite that we exceed not the Intention of the facred Writer in that very place. There is in all Meraphorical expressions some one Property, Affection, Operation or other wherein the proportion and refemblance between the things immediately fignified by the Words, and the things which they are brought to manifest and illustrate, doth peculiarly confift, and this the nature of the Discourse, the Context and speakers scope must determine us in. Wans of due attendance to this, may occasion a prevaricating from the fense of the place, where yet there may be an Harmony maintained in reference to the universal syftem of the Scripture. A failure in this if in any thing relating to the subject before us, is that which hath ministred occasion for the clamours of partial and angry men. But that others besides some of the Non-Conformists are guilty of it, were easy to set beyond all exception,

did I love to expose the Wisdom and discretion of any, as some do. Yea, 'tis not so easy to sasten a just imputation upon any in this matter as some are prone to imagine. For besides that secundity of sense which lieth in all Scripture Words, There are none more pregnant with a vastness of meaning, than Metaphorical Terms are. This at least must be allowed, that

Laconismus scriptura maxime cernitur in vocibus metaphoricis qua non raro ingentem rerum copiam complettuntur. Glass. Philolog. Sacr. lib. 1. Tract. 3. Sect. 6. 9 2. wherefoever the refemblance of one thing to another is reprefented under a Metaphorick word or expression, that all the particulars which stand in Analogy with that expression, and any ways ferve to make out the comparison and simili-

tude, ought to be included. Nor do I once question but that this alone will go a great length in relieving the Non-Conformists from the imputation charged upon them in reference to their exposition of Scripture Metaphors. (5) When the sense of a Metaphor in this or that place lies enveloped and obscure, 'tis of great advantage to consider the import of the

Metaphor as it occurs in other parts of Scripture, where the Tenor of the Difcourfe, and the context render the meaning of it more plain and obvious. When a phrase stands encircled with darkness in one place, we are then to see what light can be borrowed from the usage of it in fome other place (supposing all things to be parallel) where the tendency of it is more apparent. God hath so tempered the Scripture, that by the use of a Phrase in one place, light is reslected on the meaning of it in another. By their mutual irradiations they enlighten each other, and the knowledg of the more perspicuous guides us to the Intelligence of the more obscure. (6) When a Metaphorick Phrase abstractedly and irrelatively confidered seems dark and intricate, the surveying it in its Habitude to the context will hugely tend to the unfolding its sense and importance. The Rabbins have a faying, that Nulla eft objectio in lege qua non babet solutionem in latere; What ever difficulty attends a phrase considered alone, it may be resalved by observing what borders upon it. Words are to be sensed in relation to what precedes and enfues, and are not to be

joyn'd from the body of the Discourse to which they appertain. For as Hierome says, Moris est Scripturarum, manifesta

obscuris subnettere, &

In Esay, cap. qued prias sub unigmate:

dixerint aperta voce

proferre. We have all:

imaginable certainty of having attained the true Notion of a Metaphor, and of has ving reached the real Truth wrapt up under it, when by fecluding the word that is tropically used, and substituting in its place the Word fignifying the things whereof we apprehend the other only to be a Figure, a Harmony with the context is maintained, the end and defign of the speaker answered, and the sense of the whole discourse not only preserved as good, but rendred more clear: (7) God having revealed nothing in Metaphorical Terms, but what he hath somewhere or other declared in proper Words, we have this therefore as another Medium of discerning the meaning of Metaphors; namely the viewing the plain and proper expressions where the same things are manifested. Metaphors are not so much designed to teach us positively the Doctrines and Mysteries of Faith, as to illufrate them, to render them more A 2 fami-

familiar to our Understandings, to impress them more durably in our Memories, to excite our affections with the more vigour, and by the artifice of an external dress to make the study of the Word more pleasant and delightful; and therefore the true conceptions that are vailed under Metaphors, are to be fought for in those places, where the same Truths are revealed and declared in proper Terms. 'Tis a high fatisfaction to observe how plain Texts conduct us to the understanding of metaphorical, and how metaphorical Terms ferve to illustrate things that are else-where delivered in proper Words. God knowing the various Tempers and Genius's of men. hath so disposed the phraseology of Scripture, that the same truths are represenred in a drefs, . idiome, and dialect which may best suit the Gust'o of every one. Though there be enough in the things themselves which the Scripture treats of, to conciliate a Reverence, and Veneration to it, yet the frequent repeating the fame things, were there not some variation in the exteriour Omments, would be apt to beger a Nauleum, and expose the facred file to be thought languishing, cold and infipid. As upon the one hand therefore

fore the Scripture is fecured from the impuration of being flat, cold, and unaffeeting, through those Lights and Graces of Rhetorick wherewith it is adorned. which at once illuminate the mind by their eafiness; and by a certain peculiar movement infinuate upon the heart by their striking the Imagination: so upon the other hand all obscurity is removed from the Word, not only through the quality of the Schem's of speech themselves. which are all natural, & have an admirable tendency to illustrate the things they are made use of for, but because those verythings are all of them delivered in plain and proper terms else-where. Thefe being the Lines, and Measures that are to be attended to in the explaining of Metaphors, I dare pronounce that tis not fo much the obscurity of Metaphorick expressions which hindreth them from being understood, as the want of common reason & fenfe in those that meddle with them. In a word, Metaphorical Terms fignify all and every thing which with reference to the nature of the Trope, Analogy with the facred Syfem, Congruity with the Context, and pursuance of the scope of the Author they can fignify. And as I know none more observant of these Rules A'a 2' in

in the fenfing and applying of Metaphors, than those who are stiled Non-Conformists fo upon a supposition that some of them either through ignorance, inadvertency, or wantonness should prevaricate in this matter; yet I no ways understand how either in confiftency with Religion or Morality, a whole party should be traduced for the folly of a few. Had a regard for the things of God influenced men in these efforts, they would have found as much cause of impeaching some among themselves of extravagancy in this matter, as of any elfe whoever. But proceeding upon other Motives, they have confined their cavils to the writings of fuch, the loading of whose perfons with reproach they reckon to be their Interest. Only it hath fallen out here as in other cases where reflections are partially, and withall too personally address't, that their reproaches have not only for the most part lost their effect, but they themselves are reputed uncivil and malicious.

6.7. The Nature of Metaphors in general being unfolded, and haveing also fix'd and stated the Rules of expounding Scripture ones, we are next to enquire into the use of either

common Metaphors whether in popular Sermons practical Difcourfes, or even fome times in Polemical Writings. I take it for granted that as Reason gives a Discourse its Strength and Nerves, fo Rhetorick gives it its Colour and Grace. The strongest Arguments when delivered dryly, as they do not fo delight and please, fo neither do they so enlighten and instruct, as when clothed in a bright and flourishing Character. The same things nakedly and bluntly represented, do not make so great an impression, as when embellished with handsome Language. Nor is there any thing more perswasive as well as delightful, than to find good words accompanying excellent Senie. And the better any Subject is, the more worthy it ought to be. accounted of a rich and polished, though not of a gaudy Dress. And indeed elegant expressions are impertinently bestowed, where the matter and sense are

not confiderable. Nor is there a greater evidence of Folly in a Speaker or Writer, than to affect a loftiness of expression on a mean and petty Subject. Words being manises-

Επὶ τοῦ μικροῖς πραγματίοις περί]θε: σω μεγάλα κο σεμνά ὸνόμαθα, ταυτόν ἀν εάνειδος κό τις τραγικόν πεσσωπείοι μεγικόν πεσδωπείοι μεγικόν πεσδωπείοι μεγικόν περίβείη νηπίω. Longin. περίβείη τηπίω. Longin. περίβες τω κοργε Sect. 27. in the fenfing and applying of Metaphors, than those who are stiled Non-Conformists fo upon a supposition that some of them either through ignorance, inadvertency, or wantonness should prevaricate in this matter; yet I no ways understand how either in confiftency with Religion or Morality, a whole party should be traduced for the folly of a few. Had a regard for the things of God influenced men in these efforts, they would have found as much cause of impeaching some among themselves of extravagancy in this matter, as of any elfe whoever. But proceeding upon other Motives, they have confined their cavils to the writings of such, the loading of whose perfons with reproach they reckon to be their Interest. Only it hath fallen out here as in other cases where reflections are partially, and withall too personally address't, that their reproaches have not only for the most part lost their effect, but they themselves are reputed uncivil and malicious.

§. 7. The Nature of Metaphors in general being unfolded, and haveing also fix'd and stated the Rules of expounding Scripture ones, we are next to enquire into the use of either

common Metaphors whether in popular Sermons, practical Discourses, or even some times in Polemical Writings. I take it for granted that as Reason gives a Discourse its Strength and Nerves, fo Rhetorick gives it its Colour and Grace. The strongest Arguments when delivered dryly, as they do not so delight and please, so neither do they so enlighten and instruct, as when clothed in a bright and flourishing Character. The same things nakedly and bluntly represented, do not make so great an impression, as when embellished with handsome Language. Nor is there any thing more perswasive as well as delightful, than to find good words accompanying excellent Senie. And the better any Subject is, the more worthy it ought to be. accounted of a rich and polished, though not of a gaudy Dress. And indeed elegant expressions are impertinently bestowed, where the matter and sense are

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Έπὶ τοι μικροίς πραγματίσις περι]θε: σε μεγάλα εξ σε μνά 
ονόμαλα, ταρτόν αν 
σαντίσικος είτις τραγικόν πεσαπείσι μεγικόν πεσαπείσι μεγικόν περιθώ περιθώ 
νηπιώ. Longin. περιθώ 
υξες λόγο Sch. 27.

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tative of conceptions and things, ought to be proportionate to the Themes whereof we treat, and the Idea's we have of them. Where there is not fomething Substantial and weighty underneath, a dazling stile serves only to amuse the Reader, and to palliate the weakness of the Discourse. But though grave and weighty Matter deserveth to be well set off, yet this is chiefly to be respected in the cleanliness and masculiness of Terms, and not either in the rankness or glistering of Phrase and Expression. I know nothing more nauseous to a well balanced judgment, than to find a grave subject handled in a luscious and Amorous manner. The Gospel particularly disdains to be recommended by flowers of Language, or to Court the Affections of men by fine words, as chufing to adjust its felf to our Reasons by its Truth, and to address its felf to our Consciences by the Authority which its Author hath impressed upon it-I wish there were not occasion for the revival of Gregory Nazianzen's & Hierom's complaint, namely, That Theological Truths are so handled by some, as if they took their measures of the ministerial Function from the Ancient Demagogues, and not from the Sacred Writers. I reckon

Argument is not alike capable of external Orgaments. There are some subjects which the best writer,

--- Defperat tractata mitefcere poffe. Especially matters Controversal will least admit the colours of Rhetorick. Feathers and Lace do not become a Warrier fo well as Buff and Steel. Here if any where, Ornari res ipfa negat contenta doceri. And as to Reason strongly, and to Speak well, do feldom meet in one perfonfo an ambition of being excessive and curious in Words, is usually accompanied with a neglect of Logick. Arguments weigh more in a close Discourse than either an elaborate Phrase, or a quaint Similitude. Nothing in a Disputation renders a Cause more suspected, than to find it managed with too much Ornament. Nor c'n it but hugely displease, to be put off with an Embarras of words, when we look't for Demonstration. Of all figns whatfoever, Allegories and Metaphors are the unfittest to declare Logical Notions by. And whoever they are that manage Debates in metaphorical Terms, they co but mailing play the Fools, that I may ofe Longinus's Phrase, and put the world off him and wie had nee fome men both

with of Words in stead of Arguments. The only use I know of Metaphors and Similitudes in Disputations, is to refresh the Spirit of the Reader and awaken it when it is weary; perswade and convince they cannot. Metaphorick source they cannot. Metaphorick source they cannot metaphoric source of disputing to maked and plain mode of disputing conduceth only to the conviction and demonstration of it.

But as to the usage of Metaphors in Popular Sermons, and practical Discourfes, the Cafe is otherwise. Whatsoever is pleadable in their behalf upon any occafion, ferves to justify the usurpation of them in Discourses ad Populum, and Didattical Writings. The Inducements and Motives of their allowance in Rhetorical Tracts, Orations, or whatever else doth best admit these Ornaments of Eloquence, do all of them evince their agreeableness to the Oratory of the Pulpit. The Original and primitive Causes of the usurpation of Metaphors in Discourfes, seem to have been Neceffity and Delight; though afterwards an itch and ambition of not being underflood, might influence some men both to

an excelsthis way, and to an affectation of Meraphors that were altogether Poetical and prefumptuous, instead of being content with such as were easy and common. Now the feveral springs and fountains of this Necessary appear to have been: (1) A penury of words. Though to me Terms thus applyed to intimate different things, ought rather to be stiled Homonymous & aquivocal than Metaphorick. A cognation of Affections, Properties & operations in Beings otherwise vastly different, being accompanied with a scarcity of Terms to express them all by distinct Signes, hath occasioned the imposing one and the same word to indigitate things of different kinds. And as the use of any Analogous Term for that which primarily it was ordain'd to fignify, ought to be accounted for the proper ufage of it; fo the applying it to manifest other things upon the score of Similitude or proportion to the former, may be esteemed for its Metaphorical Application. (2) That things by being thus represented, may be apprehended bythe Vulgar, (which make up the far greater Number in the World,) with the greater ease and facility. There are some whom the clearest and most convincing Reasons, will not

instruct, unless you can so attire & apparel your Conceptions, as by bringing things as neer as may be to their Senfes, you impress and strike their Imagination. 'Tis not so much the things themselves which are spoken that move the Plebs, as the manner of delivering them in Scheme's accommodated to strike their senses with vigour. (3) These Modes of speech are found advantageous to relieve the Memory, and to render it more tenacious of what is committed to it. Next to the ranging things in a natural Order, that the one may help to the remembrance of the other by the connexion have together. I know nothing more subservient to memory, than coupling and tying our Notions to such material and outward Objects as are obvious and known. Now if these and the like inducements have rendred Metaphors necessary in most kinds of Discourfes, I may justly reckon that Theological Subjects do more peculiarly require them than any other. For, 1. Gofpel-Truths are of fuch a fublime and mysterious Nature, that no words can express them unto perfection, nor are there any Terms in the stores and treasures of men, that can adequately declare them.

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As all words are instituted figns, so they were Originally invented to express natural Things and humane Thoughts by, and thence it is that the utmost Egnification they can possibly bear, doth prove but fcanty and narrow when they are applied to manifest things Spir tual and Heavenly. Through a deficiency therefore of proper Words to express them by, we are reduced to a necessity of manifesting, or at least shadowing them forth by Metaphorical Terms. (2) ! The Doctrines of the Gospel are not only such whose Principles, and Media of probation lie not in Nature, (being indebted for all the knowledg we have of them to the Soveraign Will and Wisdom of God, who hath supernaturally revealed them) But befides, through their lying out of the roads and paths of Reason, there remains also a Physical disproportion, as well as a Moral, betwixt them and our Faculties, notwithstanding their being revealed. And upon this account there cannot be a more proper means of administring relief to our intellectual Faculties about them, than to refract, accommodate, and attemper them to our minds, by dexteroufly cloathing them, with all that external fensibility, which their Natures will admita

mit, through borrowing Light from things material and known to illustrate them, (3) Whatever be the philosophy of Memory, which for ought I know hath as much of Riddle & Mystery in it, as any one thing in Nature hath: This much is certain. that not only through a Moral indispofition, we find our memories more leaky as to Divine things, than any elfe; but through our very natural frame we are less recentive of, and more in danger of forgetting the Notions and Ideas of Spiritual things, than of those that are Corporeal. So that upon this account as well as the two former, viz. the preserving the remembrance of spiritual Objects with the more facility, it becomes not only a matter of Relief and Advantage, but even fometimes of necessity to convey them to the Understandings of men, and commit them to their Memories, by having linkt and knit them to Material Objects. I know no better Method to preserve supernatural things in the Memories of Men, than their being expresfed by fuch things as we constantly converse with, and are like foto do while we have our abode in the World. Pleasure, & Delight, were another cause of the first InIntroduction & usurpation of Meraphors. Augustine proposeth it as a Question not eafily to be refolved, why the same Things de-De Doct. livered in plain and per-Christ. fpicuous Language, are not found to pleating, as when fet out and adorned with Metaphors. Cicero (than whom no man could either speak better, or judg what was well spoken, being himfelf inimitable both in the art of meving and instructing, as knowing not only all the Topicks both of convincing and perswading, but also throughly understanding the philosophy of the Paffions, and the feveral avenues to the hearts of men,) gives this Reason for it, Quod omnis tran-

lus ipfos admovetur, maxime oculorum qui oft acerrimus : Becaufe e-

very Metaphor that is pro- 3. de Orne.

per, exposeth the Things . . . . . . . . .

that are spoken of, to the senses; especially to that of the Eyes, which of all the fenfes is the quickeft. Besides, Metaphors if duely and wifely used, beget Admiration; and there is nothing doth more impress or affect us, than that which some way or other commends it felf to us as Admirable.

Patio que quidem ratione fumpta eft, ad fen-

Hence

Hence Aristotle say's, That if we would write eloquently and to Rhet. 3. cap. 2. perswade, Del mount ginn faire between barren barrens pair our

anortor Esty; isto Se daumardy esty. Tis alfo no small pleasure to have the same things represented under different Forms of Speech, and to have a variation given to the same thoughts, which the mingling Meraphors with plain Language admirably doth. I need not add the delight there is in having our minds diverted to other objects, and that not only without taking them off from the subjects we undertake to explain, but so as by these diversions they are still made more easy and intelligible to us; and the main intention is still pursued, even when there feems to be the greatest deviation from the Theme. All which (not to mention more ) as they gave rife to the First use of Metaphors, whether in common, or more elaborate discourfes, fo they serve to justify their usur-pation in the handling of subjects relating to Faith and Piety. But there needs no other authorization of Metaphors on Divine Thems's but the Holy Chofts having so frequently made use of them'

them in declaring the Mysteries of our Religion. God by his unfolding himfelf and his Mind to us in feveral kinds of Metaphorical Terms, bath not only allowed: but fanctified our Use of the like. No Schemes of Speech which the Divine Spirit hath made use of to instruct us in the Do-Ctrines of Faith, and by which the facred Scriptures do touch our hearts, and make themselves Mistress of our affections, can be reflected upon without impeaching the Wisedom and Faithfulness of God who hath preceded us in them. And if the practice of the Ancients, and Example of the Fathers, may be admitted as a pattern which 'tis lawful to imitate, a little commerce with them will instruct us that they indulged themselves a Latitude herein, beyond what is to be met with in any Modern Authors. I readily grant, that as in the Exposition and application of Scripture-Metaphors, we are to take the highest care that they be not perverted to a fense to which they were never intended. to in the usurpation of other Metaphors by way of Imitation and parallel of what we find in the holy leaves, a due Sobriery ought to be observed. Nor have I any Apology

Apology, much less Defence to make, for the audacity and phantafficalness of some men in this matter. "Tis enough to declare the Rules which ought to be attended to, without arraigning the Ignorance and Folly of any man in this affair. Yet this I may fay, that miscarriages in this particular, are not only incident to persons of the Non-conforming perswafion, but there are some dutiful sons of the Church, as void of wit, modefly and decorum herein as others are Some enting upon the Ministry without Piety, and others without Learning, and too many undertaking that facred Function without any due sense either of the Sancity and Majefty of the Mysteries of Religion, or the purity of Christian Morals, having withall neither any knowledg of Nature, nor acquaintance with the Rules of Rhe torick, do expose not only their own Folly, but disparage and prophane the Adorable Mysteries of the Christian Faith by their fluttish and bold Metaphors. And which is more deplorable, though they escape not reproach, yet they are not capable of instruction. I disclaim being the Advocate of any fuch; and wish, that through an'affectation of feeming Witty to Vulgar Heads.

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Heads, they had not rendred themselves ridiculous to fuch as are Wife and Rational: and that under pretence of rendring the abstrale Things of the Gospel, familiar and eafy to the weakest Gapacities, they had not both contaminated and diffraced them. Amongst the manyRules laid down by Rhetoricians for our government in the usage of Metaphors, I reckon these the most Remarkable. (i) They must not be obscure and Unintelligible, but accommodated to the Understandings of those we address to. The glass must not be so besmeared with. paint as to flut out the light, nor the cortex to thick as that there is no coming at the Sense. Aristotle forbids all remote and hardy Metaphors, even in common Oratory, unless they be prefaced with a 201 TETOT HEREY TOV TEOWOV, & i Si auguntalunde. TIROTEGOD XEEas. If it be lawful to ufe fuch a Metaphor, or if the comparison may be admitted without boldness and danger : And much more are they to be forbid in the facred Eloquence. Nor are the same Metaphors to be used before every Auditory, which may pass for Qrnaments & lights before persons of Learning & Ingenuity. A chief part of Pulpit-Oratory, confifts in adapting

dapting our felves to the Hearers we speak to for what graces & beautifies a Discourse to one Affembly, discommends and renders it ufeless to another. Especially Poethek Metaphors, and fuch as cannot be understood without an infight into the Mythology of the Heathen, are to be avoided. Allusions to their Fables and Romantick Stories are both incongruous to, & unworthy of a Sacred Subject. The Holy Ghoft whose Method we ought Religiously to conform to, hath expressed matters of Religion only by such natural things as we familiarly Converse with, and by the common employments of Humane Life. (2) We must not crowd them too thick. For that instead of illustrating a subject, darkens it; and in the room of deligh-ting the mind, and surprising the Affections, they dazle and oppress them. ginus tells us that Cacilius would admit but two, or at most three, in reference to one matter. But the Subject can only best regulate us in this, for the

Thi supra. I fame air of Eloquence doth not become every Theme.

Longinus notes, that a Multiplicity of Metaphors may be allowed, that it will not your control of the supra.

marie A

mappe Sinny shaweras, where the affections are carried like a Torrent, and the Pattions railed to a becoming height, and enflamed with a due ardor. A plurality Metaphors is not only lawful but expedient, when the Subject we are treating of is fo fublime, that Allusions to one thing do not ferve to illustrate it. as this is often our case in displaying the Mysteries of Faith, so wee have the President of God himself in it. When Metaphors and Similitudes fetche from from one fort of Subjects, do not serve, to illustrate the Matter treated of the whole Creation and the feveral [pecies of Creatures are called in by the Holy Ghoft. to be some way or other Hieroglyphical of it. (2) Metaphors ought not to be drawn from any thing that is flovenly and Sordid. I the rather mention this, in that I find the Non-conformills charged Def. & confor Stuffing their Sermons tinuat. p 163. with Kitchin-Metaphors D. Rafcal Similitudes. There are things enough cleanly and innocent to ferch allufions and Analogies from, even then when we address to the Vulgar,

without defiling the purity of Religion with any thing that is fluttish or Nastv.

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Bb 3

One

One of the Original Fountains of Metaphors, was the arraying things in themfelves uncomely, in a drefs web might not offend the severest modesty, & its a pitty to have the Antidote per verted into poyfon. 

\*Evenuation\*, or the declaring that in a modest Metaphorick Phraseology, which properly expressed would grate upon a Chast Ear or Mind, being an Ingredient into Vulgar Oratory, how much more ought it to obtain a place in the Eloquence of the Sanctuary? The Holy Ghost forbids even in common discourse, not only all argeoty, obsce-

Eph. 5. 4. nefs, but iorganish, which I think may be rendred

the hand fool sh Quibling. For the Term in its Native signification denotes the handsome turning or changing of a word, and is used to signify Urbanity

or pleasantness of Con-

Eth. lib. 4. versation, and accordingly exp. 8. Aristotle reckons it for a vertue: but the Apostle

plainly taking it in an evil sense, I know not why it may not be translated foolish fingling with words, or insignificant prating. I am sure Suidas renders it not only by another boyish levity, but by anadousla Clownish

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Clownishness. Did we in our usage of Metaphors make the Scripture pattern our measure, 'tis not possible that we should debase our selves to the allowance of any that are Uncivil or Immodest. A discreet person will easily find enough to please the fancy, without offending either the Conscience of any, or disparaging the Subject whereof he Treats. Yet I cannor but fay, that what some men brand for Kitchin Metaphors and Rafcal Similitudes, are cleanly enough, and appear to have been made use of in compliance with the exigencies of Themes, and the weaknesses of Auditors. Nor needs there any other Apology for most of them, but that the Sanduary as its worthy of Gold and pretious Stones, so it rejects not Goats Hair and Badgers Skins. Upon the whole (providing the Rules suggested be attended to) I see not but that besides the using ofScripture-Metaphors in the lense, and to the end for which they are intended, we may also use other common and ordinary ones, at least to express, though not to prove our thoughts. And chough such do not ferve to demonstrate the Truths which they are brought for, yet they may ferve to impress and inculcate them. Bb 3

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6 8. Having discoursed all that I had to offer in and about Metaphors in general, and having both declared the meafures of expounding and applying Scripture-ones, and the Rules which ought to be attended to in the usurpation of others, there now only remain a few things to be fuggefted, to obviate the fcoffings and revilings whereby the Nonconformists are endeavoured to be expofed to Contempt and Scorn upon the account of their use of Metaphorick Terms. And the first is, that the loudest Clamours and most invidious Reflections levied against them in this matter, proceed from a difrespect to, and fall with the same picquancy upon the Scripture it felf, And they may well be admitted to speak reproachfully of men, who have the the boldness to do so of the Word of God. Only I think they would do better to deny the Scripture all claim of being Divine, than to treat it with the Contempt which some do, after they have acknowledged it to be the Word of the Lord. Many of the Phrases and Passages quartelled at in the writings of the Phanaticks, are plainly no other, than what the Holy Ghost hath condescended to use in his dehad

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claring the mysteries of Fairh, and Duries of Religion. They are the same course Expressions that the Scripture it felf makes use of, that it may fuite the dulness of our understandings, that In Pfalm 7. I may use Chrysoftomes speaking of mes Words , i se nexulue ton tophors of Al-Ailear ace nadine Sor The hustigas legories, All TEXETHTOS; fo that the most part of the reproches which are fastned upon the Pinanaticks (as they are pleafed to flile them) in this matter, argue the bestowers of them guilty of prophaness against the Scrippture, as well as incivility to the persons of the Non-conformilts in derogation of whose esteem they apply themselves to write. I know this will be thought too plain and tuant, nor should I have fo blankly charged them, if they had either the Wit or Modesty to receive instruction by gentler infinuations. But I rememher, that when Dr. owen had told them That the greatest quilt of Some of the Phrases carpt Truth and at, it may be, was only their Innocence vintoo near approach to the ex. dicated, P. 17 P. 161. pressions used in Scripture to the fame purpufe: The Author of the Defence and Continuation thought he had fuffufficiently acquired himself by replyings. That may be the sky will fall to morrow, and it may be S. Pauls Steeple as soon as it is rebuilt will remove it felf to the East Indies. Though he should withal have remembred, that the foresaid Learned person had also told him, that these things

Pag. 20 ubi su-

would be made evident when particulars should be instanced in, viz. that the Metaphors the Non-

conformifts are charged with, are no other, but expressions of Gospel Mysteries, not in the Words which mans Wildom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the Author of the Defence judg'd it meet there to bear back, reckoning that he came off with Triumph enough, and fufficiently loaded with the spoyls of his Enemy by raillying upon a may be. I shall therefore not account it enough barely to affert that some of the Expressions reflected on in the Writings of the Non-conformists, are such as the Holy Ghost himself hath preceded them in the use of, and that to the very fame Ends and Purpoles for which they produce them, but fee-ing nothing less will ferve the turn, either #e-

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for the vindicating Them from the imputation of canting or to beget more modelly in their Adversaries, I thall present the Reader with some instances where it is so. And that I may not be thought to defign the disparagement of any Party of men, by quoting testimonies from divers of their Authors, who rather than not strain up the dreggs of their Choler against the Phanaticks for their phraseologies, have even written in derogation of Scripture-phrases, and made the Spirit of God the Subject of their derision, as well as the Non-conformists; I say, to avoid this, I shall confine my self to Mr. sherlock alone. Faith, fay's he, is very luckily called Pag. 104 Edis. it is very evident that to believe in Chriff, is to go to him for Salvation ; which Metaphors of Coming and Going, are a very intelligible explication of believing. Now what is this but to be guilty as well of prophaning the Scripture, as of incivility to the Non-conformilts? for this very Meraphor is made use of by the Holy Ghoft, Joh. 5. 40. and. 6. 35, 372 44.to fignify believing, of which, as prophanely as farcastically our Author stiles

it a very intelligible explication. But Mr. Sherlock feems to be one of those who never think any thing intelligible. when declared in Scripture-Terms. will crave of the Reader to peruse the 104, 105, and 106 pages of his Book. for I do not love to foul these leaves. more than I needs must, with passages opprobrious against God as well as men, though it be only to expose and confute them) and then to tell me, whether the very Scripture-expressions in their proper sense be not made to bear a Share in his Contempt and Scorn. Though the Receiving of Christ be a phrase which the Holy Ghoft expresseth Faith in him. and the belief of his Word and Doctrine by, Foh. 1. 11, 12. and 3. 32, 33. and 17.8. Act. 1.41. and 8. 14. and 17. 11. Col. 2. 6. 1 Thef. 2. 13. yet that doth not secure it from the lash of our Authors pen. It may feem strange that they will not allow men to speak the things of God, in the Terms & Phrases which the Holy Ghost teacheth. But where the things of the Spirit of God are first disliked. tis no marvail that his expressions come to be diflik'd also. But surely the expoling them to make their Readers sport,

what ever of wit it argues, it declares a prophane fawciness. One would think that the Scripture expressing Faith in Christ by Trust, Epb. 1, 12, 17. Men without obloquy might do the like: but that phrase also is made the pleasure of Mr. Sherlacks scorn, and the use of it turned into open ridicule. Now we have Christ (fayes he in mockage and derifion) we must Trust and lean upon bim. Diftrust of our selves &dependence on Christ for continual supplies against entanglements from fin and the World, are not only made our Duty (though not fo as to supersede our own watchfulness and best endeavours) but the latter is certainly the great priviledg of Believers. Nor doth the New Covenant excell the Old in any thing more than in this, that God hath herein undertaken to watch over us by his Spirit, and to continue those soveraign supplies of Grace to us whereby we shall be kept unto salvation. And befides, what may be tendred in Justification of this from the Wisedome of God. with whose Sapience it seems not confiftent finally to leave us after he hath engraven his Image upon us, confidering that he prevented us with his Grace and Mercy 8 4 M

Mercy when we were in our Pollutions: The Faithfulness of Christ, to whose care Believers are in a special manner commirred, fob. 17. 12. and 18. 9. pleads also for it: Yea, The Scripture likewise gives in its express . Testimony to this purpole, 2 Tim 1. 12. affuring us, that on our being found in an attendance upon Instituted means, and in the exercife of those Duties and endeavours which are required of us, Godwill work in as both to will and Do, Philip. 2. 13. and keep us by his own power through Faith unto Salvation, 1 Pet. 1. 15. Yet this Mr. Sherlock hath some venemous fpawn to bestow upon, and the Phanaticks must upon this account be made the the Subjects of his fly, but perulant mockage. And now, sayes he, we have thus brought our Souls to Christ,

Pag. 105. we must commit them to his

trust, to take Charge of them, and save them; and if they perish it will be his fault, and he must give account of it. And as if there were not prophaness & Satyr enough in this, the Words of the Holy Ghost must be brought in to bear a Share in his scorn and contempt. Thus st. Paul did, (says he) 2 Tim. 1.12. I know

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know whom I have believed, and I am persuaded that he is able to keep what I have committed to him against that day. Could he not be content to expose the Non-conformists without involving the Scripture in the same Condemnation: Or was St. Pauls case and theirs so much the same, that he knew not how to wreak himself upon them, without making Him suffer under the same imputation. I

confess Mr. Sherlock is not the onely man who seems displeased with St. Paul, for besides that, one tells us his Style is often the most obscure he ever read: another makes it a part of a Guild-Hall declamation, that the 9th Chapter to the Romans; is studied more than our Savieurs Sermon

Discourse concerning the principles and practices of the Latitudinarians.

Mr. Calamy's Sermon on Tit. 1.8, 9,

p. 5

on the Mount; and that the firebrands of the Church have used to fetch all their heat from St. Pauls writings, and have thought themselves tolerated, if not encouraged by his Example to dispute every thing, thid, p. 10. In which words there is not onely a false and invidious supposition, that there are some of the Phanaticks who prefer St. Pauls Pauls writings to the neglect of the Golpels and other Sacred Books, but there is withall a reflection upon those portions of Holy writ which God hath honoured him to be the amanuensis of. But this I do not much wonder at in the Author of the foresaid Sermon, seeing it is from St.

Pag. 22. to distinguish besween

Faith and good works in the Matter of Justification, which he there so severedly censures. But to return, Though the Reverence which Mr. Sherlock pays to the writings of the Apostles, may be possibly consistent with, & reconcileable to his burlesque manner of treating them, yet one would think, that the admiration which he bath for our Saviours Sermons above the Wri-

Page, 240. tings of the Apostles, (though the Apostles were

not less inspired by the Holy Ghost, in the penning and giving forth the Epistles, than the Evangelists were in writing the Gospels which convey to us the Sermons of Christ) should have secured them from the like entertainment. But it hash here also fallen our otherwise, for rather than T.W. should escape our Authors censure, the very

Words of Christ in the true intendment and meaning of them, are introduced as the matter of his Mirth and Scorn. As the Serpent Page, 112.

Clays he, pretending to

blazon T. W'S. Folly, and to lay him Obnoxious to Contempt and Derifion) was lifted up to be looks upon by the stung Ifractites; which looking, implyed a fecret hope they had of cure; foif we do but look on Christ fiducially, we shall be cured ofour fins. Now let this be compared with the words of Christ himself, Joh. 3. 15, 16. And as Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up, that who foever believes in him should not perish, but have everlasting life; and I dare leave it to the Judgement of every fober and Judicious person, whether the very Scripture-expressions in their proper sense, be not made to bear a Share in this Gentlemans derifion. Had Mr. Sherlock only raillied upon some things in T.W's discourse concerning the resemblance of Christ to the brazen Serpent, and preferved the dignity and Reverence of the Type it lelt, without reflections upon the main cope and debene of the Comparison, he should have

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have easily escaped my Censure, but having included the Sentence I have rehearled in the fame indicament with others, wherein, may be, T.W. hath prevaricated, I must renew my Charge, namely, that some of their loudest Clamours against the Non-conformists for Similitudes and Meraphors, fall with the fame weight upon expressions which the Holy Choft in his Wisdom hath been pleased to use. I shall add one passage more relating to the refemblance betwixt Christ and the Brazen Serpent, for which amongst others, Mr. Sherlock is pleased in way of Irony, to stile T. W. very happy in expounding Types, the equivalent whereof, besides that it may be found in a hundred Dull Authors (he knows whom I mean, being an Epithete lately bestowed upon'a certain fet of Writers by one of his Friends) I have read in a Person, whom though he do not, may be, univerfally like for his Divinity, yet he bears him more respect than to laugh at him for a Fool, The passage in T. W. is this: The Brazen Serpent was made like a Serpent, but was no real Serpent; fo Christ war made in the likness of sinful Flesh, but was no sinner: The equavalent of it is this; Hac Imago

& effigies Serpentis erat fimilis Serpentis ita Christus qui purus ab omni veneno petcatifuit, in cruce pependit, (peciem referem hominis peccatoris, vel, ut Paulus lequitur, in similitudine carnis peccati; Rom. 8. 3. I need not English this, and therefore shall only tell him where he may meet with it, viz. in a certian Gentleman called Wolzogenius commenting upon Foh. 3. 14. fo that at least here is one more as happy in expounding Types as T. W. is. And as I fee not how Mr. Vincents advice to young Women to chufe Christ for their Husband, is either a peece of fantastical Wit (as our Author is pleafed to call it) or comes to

be spoyled by the Churches page; 144. being Christ's Spouse, see-

ing His relation of a Husband to the Church, doth no way hinder his being to to every Member of it: It affords me another instance of Mr. Sherlocks intolerable sauciness towards the Scripture, rather than he should fail in exposing those, whom he thinks he hath cause to be displeased with. For not to mention what occurs in the Ganticles justifying the utmost of what Mr. Vincens says in this matter, even the Apostle Paul

not only speaks of his having esponsed the Charch of Corinth to one Husband, that he might present them a Chast Virgin to Christ, I Cor. 11.2. but he speaks of every particular Believer among the Romans as being married to Christ. Wherefore my Brethren, ye also are become dead to the Law, by the Body of Christ, that ye should be married to another, even to him who is raised from the Dead, that we should bring forth Fruits unto God, Rom. 7. 4. To all which,

Page, 244. our Author, That every Christian is not Christs

Sponse, is directly repugnant, but his supposition that Christ, in case particular Believers be espoused to Him, must be a Polygamist, argues him as well an ignorant as a consident man, and imposeth the same brand upon the Inspired Writers, that he would expose the Non-conformists under the insamy of. He that would see more of Mr. Sherlocks Burlesquing the Societure, and how he hath in a prophane & Sacrilegious manner abused the very Words of it, to make his Readers sport, and to render his Adversaries Ridiculous, Let him consult amongst other places, p. 62, 63, 65, 66, 69, 70.

of his Book, for I cannot allow my felf to transcribe what either may have a tendency to the tainting the Minds of forme, or the offending the Consciences of others.

A Second thing which I would reply upon our late Writers for their upbraiding the Non-conformists upon the account of turning the plainest Scriptures Into Metaphors and Allegories, or as Mr. Sherlock expresseth it, of turning all Religion into an Allegory, is this; That the guile in this matter lodgeth principally with themselves. 'Tis but fit, that instead of being always upon the Defensive, we should sometimes carry the War into their Quarters. Not that I defign this as a justification of any amongst us who may be guilty in this particular, but meetly to shew that this way of affaulting us was none of the wifest, considering how open they lye themselves to Recriminations of this kind. They are indeed most Criminal herein, who put the imputation furtheft from them; though they ought to look well to themselves, who undertake to accuse others. I would say Quis tuter rit Gracehos? But that Lexpect to be told that I have Claffically expressed my felf, as an acquaintance of Mr. Sherlock Cc Z. Tyb'd

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Tyb'd a Learned Person meerly for saying that he neither defired nor defiened ferram reciprocare. In the pursuit of this, insteed of producing particular Texts which they use thus to perveit, Ishall rather instance in some of their darling Notions, the very maintaining of which, obligeth them to turn a great many of the plainest Texts in the Bible, into meer Metaphors. I am sensible what a Charge . I have entred against them, and do plainly foresee how it will be resented; & therefore I shall endeavour to give indisputable and uncontroulable Evidence in Justification of it. The First Medium and Topick I particularly own my felf indebted to an Opinion of Mr. Sherlocks for, there being none of the Church of England, so far as I know, that ever vented the Notion before. The Offices (fays he) of Prophet, Priest, and King, are not properly distinct offices in Christ, but the several parts and Administrations of his Mediatory Kingdom. His Intercession fignifies the Administration of his mediatory Kingdom, the power of a Regal Priest to expiate and forgive Sins. Were it my Humour to Treat an Adversary with feverity, I would do more than fay, that Mr. Sherlock by making Christs office of King

King but one part and Administration of His Mediatory Kingdom, Writes not with that accuracy at all times, which fome men ascribe to him. Had a motion of a Friend of his obtained, viz. that Men should be Obliged by Act of Parliament to write Sense as well as Truth, I can not fee but that an Action at Law might have lay'n against him, if some of those Perfons he fo often Raillies upon had thought fit in Revenge for his Reflections, to have commenced it. What ever care he hath taken to write Truth, he hath not been fo careful here as he ought to write Senfe. But this I wave: Nor shall I digress into any large Debate of that Question, Whether the Priestly office of Christ be included in his Regal; Or, Whether, though not separated in their Subject the Person of Christ, they be not in their Natures, Objects, Acts and Effects distinguished the one from the other. Only thus in brief, If moral Powers which are diffinguished by their Objects, Acts, manner of Operation, See Dr. Owen and the Effects which on Heb. vol. 2. Exercit. 8. thereupon enfue, be different faculties and pow-

ers; then the Sacerdoral and Regal Of-

fices of Christ, which are moral Faculzies and Powers with which he is invested by God for certain Ends, being thus differenced; they must consequently be diffinct Offices, the one no way included, superseded or swallowed up by the other. Now that it is thus, may be eafily Demonstrated. For (1) their Objects are distinct. The object of the exercise of the Priestly Office is God. This not only the Apostle informs us, in the account he gives of the Nature and Institution of Priesthood, Heb. 5. 1. where he tells us, that the actings of a Priest in the exercise of his Office respects na meds & bedy, but elsewhere, Ephe. 5. 2. This the common Notion which man-kind hath of it, together with the whole Occonomy of the Aaronical Priesthood, and Christs being a Priest after the order of Melchisedeck, who was a Priest in a proper sense, doevince. But now the Object of Christ's Regal Power, is Man. As King, he Acts in the Name and on the behalf of God, with and towards us. And as his Power and Authority over the Church, is confessed by the very Socinians to be a Regal Power; fo his being vested in and with fuch a Power, doth necessiarily imply his readiness

readiness to make use of it for the Churches Good. What inward Thoughts men entertain of Christ I know not, but to declare Him a King, who, as fuch, is only able, but not willing to help his People, is not much to his commendation as inagurated in such an Office, yea, it is more Honourable to be represented as willing and not able, than as able and not willing. (2) They differ in their Acts. The Acts of Christs sacerdotal Office are Oblation, and Intercession, which as they both respect God as their Object, it being God, not us, that Christ offered himfelf to as a Sacrifice; and God, not us, that he intercedes with: So they differ from the Acts of his Regal Office which are Legislation, the Communication of the Spirit, the Destruction of his and our Enemies, and the like. Nor are these any where called the Intercession of Christ, as Mr. Sherlock falsely imagines. Indeed His intercession, as upon A no at 1 and the one hand it is founded on his Oblation and Sacrifice, being nothing but the teprefentation of his meritorious Passion & a continuation of His Sacerdotal Function, fo on the other hand it hath its Effects towards

ns, by vertue of the interpolition of some Acts of His Kingly Office. For these Offices being all Vested in the same Person, and having all the same general End, and belonging all unto the work of Mediation, it cannot otherwise be, but that their Acts must have a mutual Respect to one another; yet still the Priestly Office, to which Intercession appertains, is formally distinct from His Kingly. Nor are the Acts of his Regal Office ever called His Intercession, though as to the applying the benefits of His Advocation, there be the Interposure and Exertion of His Kingly Power. To say as Mr. Sherlock doth, That Christs offering himself a

Page, 6. Sacrifice for Sin, was an only to Socinianile, but

expressy to contradict the Scripture in an hundred places. Yea, the very next words of the Text he refers to, which represents it as an Act of Obedience, which I think is no Regal Act; do oppose it: This Command have I Received of my Father. Though Originally it was an Act of Liberry and Choice in the Son of God to condescend, & by his Contract with the Father, to render himself liable to Die;

yet having once Covenanted, and tindertaken to give himfelf a Ranfome, it was an Act of Debt and Obedience fo for do. Though with respect to those that Instrumentally took away his Life, he had aPhyfical Power to have preferved it vet with respect to God, with whom He had transacted to give himself an Offering for Sin, he had no moral Power or Right to with-hold himself from Dying. To affirm (as Mr. Sherlock al-

fo doth ) that Intercef- Page, 7.

fion fignifies the admini-Bration of Christ's Mediatory Kingdom; The Power of a Regal Priest to expiate and forgive Sins, is both falle in it felf, and borrowed word for word from the Socinians. The Intercession of Christ confists neither in a power of explating fin, nor of conferring forgivenels, but in a representation of his Sacrifice, for the procurement of the actual communication of the fruits of his Death unto them for whom he had given himself a Ransom. Expiation of Sin was perfected before Christ went into Heaven Heb. 1. 3. and 9. 12. and therefore cannot lye in his Interceffion which is an act of his Prieftly Office

Office consequent to his entring into the Holy Place. In a word, neither is intercession any A& of Christ's Regal Power, nor is the bestowing of the Forgiveness of Sins any Act of his Priestly Function. The Scripture plainly Attributes Inter-ceffion to Christ as a High Priest, and not as a King, Heb. 7. 25,26, 27. and on the contrary, ascribes Forgiveness of sins to him as a King, and not as a Prieft, Acts 5.31. Intercession importing the impetration of something from God, to whom as its Object it is addressed, it can be no Act of Christ's Kingly Authority; That confifting in the exerting a Power he hath in himself. And on the other Hand, his forgiving of Sins respecting us wholly as its Objects, it can no way appertain to his Priestly Office; God alone being the Object of all the parts and Acts of the Sacerdotal Function. (3) As the Priestly and Kingly Offices of Christ differ in their Objects and Acts, so they differ likewise in their manner of operation. For whereas the Acts of Christs sacerdotalOffice operate only morally by way of Merits, procurement and acquisition: The Acts of his Regal Office operate Phyfically, being really productive of their effects.

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fects. (4) The Priesthood and Kingship of Christ were prefigured of old, not only by distinct Types, but God in the prefigurations and instructive symbols whereby he instructed the Ancient Church what Christ was to be in his Offices, he informed them of his Priestly Office by more Figures & Types, and with more diffinctness than he did of his Kingly, which is not very well reconcileable to infinite Sapience, had his facerdotal Office been only to be a part and different Administration of his Regal. (5) Nor did God only in the Typical prefigurations of what the Messiah was to be, represent his Priefthood by more Types than he did his Kingly Office, but he ordained an order of Priesthood to be a Figurative and Typical representation of what Christ in this kind was to be: whereas on the other hand we do not read that God instituted the Office of a King to be a previous Typical representation of the Regal Office of the Messiah. 'Tis true indeed, that the people having chosen a Ruler of this kind, God in his Faithfulness and Wifdom adapted and accommodate that Office to prefigure what himself would afterwards do in the person of His Son; but

but he neither originally, immediately, nor principally ordained the Office of a King to this end; which is no ways accountable for, had Christ to have been only a King, & were his Priest hood only a part and different administration of his mediatory Kingdom. (6) That the Priestly Office of Christ is really distinct from his Regal, receives not only Light, but may be demonstratively evinced from this, that though Melchizedeck the illustrious Type of the Messiah, was in a proper sense both a King and a Priest, Gen. 14. 18. yet His being a Type of Christ is peculiarly referred and applied to his Sacerdotal Office, and not his Regal, Pfal. 110. 4. Heb. 7. Nor do I fee how with any confiftency to Truth, the Holy Ghost could thus accommodate the Antitype meerly to the Priest-hood of the Type, were not the Priestly Office of Christ distinct from His Kingly. (7) I might argue how disagreeable it is to the Wisdom of God, to have so separated the Offices of King and Prieft by an Ordinance of His own, that from Mofes, till the arrival of the Messiah, they were never to meet in one person, if the Priesthood of Christ were not distinct from his Regal

Regal Office, but were only a part and different Administration of His Mediatory Kingdom. And this consideration is the more important, if we observe that the sacerdotal Office and the Regal, were not only for a long time kept united in the same Person among the Nations, but that Originally even within the Church, the same persons who where the Heads and Rulers of Families, had of Right the Office of Priesthood belonging to them. But this I shall decline further discoursing of, and only refer Mr. Sherlock to be

instructed in this point by the Reverend and Learned Dr. stillingsteet, supposing he will not think it beneath him to learn of a Person whom

Discourse concerning the true Reason of the sufferings of Christ. Cap.

the whole learned World
pays a just veneration to, should he disdain
the being taught by such Systematick
Divines, as Covetus, Lubbertus, Essenius,
Turretinus, Grotius, or Dr. Owen, & 6. as
accounting them only puissant in Polemick Squabble, and in the Budg Dottors of
the Schooles, that I may borrow a phrase
of Dr. P. But that I may return to the
Consideration of the passages recited at

first out of Mr. Sherlbek: I would entreat him not to plume & tower too much

Socin. de
Christo Servat. cap. 15.
Catech. Racov.min. p. 43.
Smalc. de Divin.Christicap.
23. Oftorod.
Instit. Relig.
Christian, cap.
40. Crell. contr. Grot. cap.
10. Volkel. de
vera Relig.
cap. 38.

over this Notion of Christs Priestly office being included in his Regal; as if he were the Original Author of it, there being several persons very well known who have preceded him in it. And seeing, for ought that I know, it may be matter of encouragement to him to find that he is not alone in this Opinion, I shall remind him that he hath the whole Tribe of the

Socinians for his Aflociates. How-ever, if this Intelligence should be of no other use, yet it may prevent that Elation of Mind he might otherwise fall under, should he apprehend that he had blessed the World with a Notion which it was not acquainted with before. But that which I mainly intended from the forecited passages of Mr. Sherlock is this, viz. that according to this Principle of his, that the Priestly office of Christ is only a different part and administration of Christs

Christs Mediatory Kingdome; There is, not one Text in the Bible where Christ is called a Prieft, which can be understood in a proper sense, but they must all of necessity be interpreted in a Metaphorick. Whether our Author fore-faw this, I cannot tell; but I am fure they who harmonize with him in the Notion, and to whom indeed he owe's it, if he had Pliny's Ingenuity to acknowledg per ques profecerit, do by the reducement of the Sacerdotal Office of Christ to his Regal, feek to destroy the Priest-hood of Christ in a proper sense, and to allow him only to be a Priest Metaphorically. they lay as the substratum of their denyal of his fatisfaction, his having properly expiated our Sins, made atonement for us, Reconciled God to us, Or. This they retreat to upon all occasions, for eluding the Arguments they are pressed with from Christs being called a Priest, and a High Priest; namely that he is not properly to, and that the name doth not belong to Him directly to denote what as fuch He is or doth, but that it is only afcribed to Him by reason of some Allusion between what he doth for us, and what was done by the Priests of Old. And indeed suppoling

poling it once to be true, which Mr. Sherlock in fo many Terms affirms, that Christs Priestly office is not properly a distinct office from his Kingly, being only a different part & administration of his Mediatory Kingdom (or as the Socinians phrase it, his exerting his Regal Power with Love, Care and Compassion for the good of his people) and that the Name of Christ being interpreted, signifies only a Mediatory King: I say supposing this be true, the inference of his being only a Metaphorick Priest is not to be avoided, and confequently all the Texts where he is any waves stiled a Priest, are to be understood only Metaphorically. For, if his Priestly and Kingly Offices be not diffinct, either his Regal Office must be reduced to, and included in his Sacerdotal, which our Author will not affirm (and if he should, he would only gain by it the making Christ a Metaphorick King instead of a Metaphorick Priest) or else his Sacerdotal Office must belong to and be included in his Regal, being only a readiness to exercise that Authority and Power for his Church which as a King appertains to Him: And if fo, then these innumerable places of Scripture which report

report Christ to be a Priest, to have biven himself a Sacrifice to God for us, to have expiated Sin, to have made atonement and to have rendred God propitious, are every one of them Metaphorical. I have infifted the longer on this Opinion of Mr. Sherlock concerning Christs Priestly Office being only a different part and administration of his Mediatory Kingdome, If. to make it appear, that by Charging Socinianism upon some of our late pretended Rational Divines we donot transform them into a. ny thing but what they are. The truth of the imputation rather than the foulness, seems to be that which makes them angry. As the Historian tels us of Tiberius; that he was both the readier to believes & the more offended at something which was faid of Him. because it was the true report of his guilt; fo I wish it were not. as much the Justness as the Odiousness of the Character of Socinian, which renders fome men flingy. But 2 ly, the main reason of my infifting upon these passages, was to demonstrate that, whereas they arraign the Non-Conformilts for turning the plainest Scriptures into Metaphors; the crime fodgeth especially with themselves ; Dd

and that the principles which they have. Espoused, are not otherwise defensible, but by turning the plainest Scriptures into Metaphors. So that here,

Clodius accufat machos-

And providing Mr. Sherlock will abide by his Notion, That the Offices of Prophet, Priest and King, are not properly diffined offices in Christ, I do here undertake to prove by easy trains of deduction, that for one Text capable of a proper sense which the Phanaticks pervert by imposing a Metaphorick one upon it, he lyes under a necessity, if he will preach of write consequentially to his Tenets, of wresting twenty in the same manner.

6. 10. But this is not the only opinion imbib'd by our Author which I impeach as pregnant with this mischief, His Notion of Justification being attended with the same inconvenience, nor is it any ways maintainable but by perverting innumerable Texts from their plain and natural sense to a Metaphorick. In the prosecution of this Charge, I shall first give a true representation of his thoughts about Justification, and then endeavour to demonstrate that besides what else lyes.

lyes against him, it is accompanied with this faral unhappiness of turning a great part of the Bible into meer infignificant and empty Metaphors. His fentiments then in refer the rence to Justification are san ladio sala thefe : That we are only P. 322. fustified by our believing and obeying the Gospel of P. 320. Christ. That the Sacrifice .... of Christs Death and the Righteousness of his life have no other Influence upon our acceptance with God, but that to them me owe the Covenant of Grace. That is, God being well pleased with the Obedience of Christ's life, and the facrifice of his Death? for his fake entred into a New Covenant with Mankind, wherein he promiseth pardon of Sin, and eternal life to those who, believe and obey the Gospel: so that the Righteon nefs of Christ is not the formal Cause of our P. 324. Fustification, but the Righteousness of his life & death is the meritorious Canfe of that Covenant whereby we are declared Raghteous, & rewarded as Righteous persons. The Covenant of Grace which God for Christs fake hath made, pardoning our past sins o follies, and rewarding a fin-

though imperfect Obedience; The Goffet by its great arguments & motives, and powerfull affiftances forms our minds to the Love. and practice of Holiness, and so makes us inherently Righteous, and the grace of the Gospel accepts and rewards that fincere Obedience which according to the Rigor and severity of the Law could deserve no reward. This I take to be a true account of Mr. Sherlocks Judgement about Justification, and I have quoted it in his own words, that he may neither complain of his being imposed upon, nor the Reader question the Truth and fincerity of this representation; And as wholoever consults the pages I referr to, will find that I treat my adversary with faithfulness; so if they compare them with some other places where he hath declared himself with less Modesty, they will have reason to say, that I have exposed his Opinion in the favourablest manner I could. Now I defign not any accurate ventilation of this great Theme, nor any severe research into Mr. Sherlocks faileurs in the manage of it, nor a Critical survey of his neglect of Truth, as well as Modesty in treating his Advertaries about it: nor yet his partiality

tiality in arraigning only the Non-conformists, when he could not but know that the most Eminent Persons that ever the Church of England bred, as well as the Generality of Protestant Divines are equally involved, having appeared in the Defence of that very Notion of Justification which he fo invidiously represents, and tragically declaime's against those for. The full handling of Justification stands referved for other hands, who in due time will setrive the spoyles wherewith our Author hath enriched his Wardrobe, and ftrip him of the Lawrels wherewith he hath adorned his Temples. I shall only bestow one stricture upon him, and then apply to the proof of the inconvenid ence I have already charged his Opinion with, and for which in this place I cited it. In brief then, I fee not how the Covenant of Grace is any ways owing to the Sacrifice of Christs Death and the Righteousness of his life; providing that Mr. Sherlock will be constant to and write confonantly to some of his other principles. For, if the Natural Notions which men have of God, affure them that he is very Good, and that it is nat Dd 3 polible

P. 44. Goodness is without pardoning Grace, as our Author

elsewhere tells us: I say, supposing this to be true, I fee not how the Righteoufness of Christs life and Death can be the meritorious cause of Gods forgiving our fins and Follies, for as much as his Efsential Goodness obliged him to it. I take it for a principle of Reason, that nothing can be merited which is due upon an Antecedent Title. Merit in its effential Notion importing an acquisition of a Right which we had not before. there can be no room for it in reference to that which we stood entitled to by the natural goodness of God, and those Notions which we have engraven in our Consciences of it. Nor can I imagine how the Covenant of Grace can be fo much as necessary to the promising Remission of Sins, much less that the Death of Christ was needful to procure it to that End, providing what our Author fayes in another place do obtain. The passage I referr to is this. The whole Mystery of the recovery of mankind confifts only in the repairing the Divine Iage which was defaced by fin, that is, in making

making all men truly good and virtuous! Sin is our Apostasie from God, and doth as naturally make us miserable as it makes us unlike the most happy Being. But Holiness restores us to our Primitive State, to the perfect Constitution of our Natures, and makes us Good, and therefore bappy, as God is. Now if this be true, although the Covenant of Grace might, be heceffary upon other accounts, namely to mold and frame our fouls to the Love of God and practice of obedience, to ingenerate piety in us & to make us inherently Righteous, yet I do not see how it was needful to the promising remission of fin. Neither can I satisfie my self how forgiveness of Sin is at all necessary, if the whole mystery of our Recovery consists only in the repairing the Divine Image which was defaced by fin, have observed of the Arminians, that however fomtimes they acknowledg the New Covenant to be gratuitous and free, yet by some principle or other which they have imbib'd, they do in effect make it an Act of necessity in God and not of favour. Thus (that I may give one instance) upon

Corvinus's admitting all mankind by the

fall of Adam to be discharged from that Obedience which the O-

Contr. Motin. cap. 8. 97. necessarily follows, either that Gods foveraign-

ty and Rectorship over man had been Supplanted, Mankind had been under no law at all, and confequently no wayes capable of offending; or else God behoved to enact the new Covenant. This being suggested, which I leave Mr. Sherlock at his leafure to think of, I now address to enforcing the Charge I have loaded his Opinion about Justification with, namely that as it imports our abfolution by and before God from the accusation of the Law, it occurrs not in a proper sense in the whole Scripture, but must every where be susceptive of a Metaphorick one, if his Notion of it be admitted. I do not here dispute whether Sinaise and Sinaisdus, to Tuftify and to be Justified be not sometimes taken in a Moral Sense for justifacere, (that I may use Davenants phrase) the making an inherent Change In our Persons: as well as at other times in a forenfick Sense, for the making a or theopings the Change w

Change in our state, by absolving and act quitting us when accused. Though I must say, that I know not one place in the whole New Testament where Sinais and smari das are of necessity to be interpreted as expressive of Sanctification and purgation from Vice, (though Rom. 8.30. 1 Cor. 7. 11. Tit. 3.7. be produced to that purpose) unless it be Rev. 22. 11. and it is certain that some ancient Copies instead of Sinasoliro iti there, Let him be further justified still, have Smaroriver wientato sti Let him do Righteoufness still. Nor will I here discourse how inconsistent it seem's with the Wifedom and Sapience of God, to introduce a perfect Righteousness, such as that of his Son was, meerly to make way for his justifying us upon an imperfeet Righteousness, such as that of our Obedience is. Nor shall I argue how that the Righteousness of Christs Life, and Sacrifice of His Death must be imputed to us for Justification, in a proportionableness to our Sins, having been imputed to Him in order to his expiatory Suffering: To attribute Christs Sufferings meerly to Gods Dominion, without any respect to fin is the groffest of Socinianifm, and repugnant to the ScripSee among ft others Isa. 53. 5, 6. I Pet. 2. 24. Gal. 3. I 3. and Dr. Stillingflects vindication of them from the exceptions of Crellius. cap. 2. ubi supra. ture in a hundred places. To fay that our fins were imputed to Christ, in the effects of them, but not in the guilt, is to contradict all Principles of Reafon. For Guilt and Obnoxiousness to punishment being Equipollent phrases, he cannot be supposed to have been made liable to

the last upon the account of our Sins, withour haveing been brought under the Nor is it imaginable how without submitting to the guilt of our fins he could have been punished, should it be granted that without respect to them he might have suffered. Though without any habitude to fin, his sufferings might have been Dolorous, yet they could never have been Penal. 'Tis a thing atterly unintelligible how Christ could be made fin for us, and have our punishment transferred to him, without a previous imputation of Sin, and the derivation of its Guilt upon him. Now by proportion, if our Sins were imputed to Christ otherwise than meerly in the Effetts of them, so must likewise the Righteousness

Righteonfness of his Life and the Sacrifice of his Death be otherwise imputed to us than meerly in the benefits of them. Nor will I press how that secluding not only the Righteousness of Christ's Life, but the fatisfaction of his Death as the matter, and the imputation of it as the Formal Cause of Justification, it seem's repugnant to the immurability, and Effential Holiness of God, to justify us upon an imperfect Obedience, the Law which requireth a perfect remaining still in force, and denouncing Wrath in case of every failure. Neither shall I here urge how there can have been no furrogation of Christ in our room, nor can we properly be faid to be Redeemed by him as our substitute, if all redounding to us by his Death, be only the procurement of the Gospel-Covenant in which God upon such Conditions as he there requires, undertakes to pardon our Iniquities and Sins. A furrogation in our room and flead, to Acts and Sufferings which are not in a Law-sense accounted ours, I am fo far from Understanding, that without admitting injustice in the Rector who allowe's the substitution, it seem's to me a thwacking Contradiction; especially

if we confider that Christ was our substitute to make fatisfaction to the Demands of the Law and not of the Gospel: and that by his Obedience and Death, He hath only freed us from what we were obnoxious to upon failure of perfect Obedience, but not at all from what we are liable to in case of Unbelief and want of fincere Obedience. That the Righteonfness of Christ is some way or other ours, yea, that it is in a certain fense the very cause of our Justification; the Socimians themselves do not deny : Nec enim ut per Christi justitia justificemur opus est ut illins justitia nostra fiat justitia, sed sufficit utChristi justitiamCausa sit nostra justificationic, & hactenus poffumus tibi Concedere Christi Justitiam effe nostram fustitiam quatenus nostrum in bonum justificationemque redundat, says Schlich tingins, &

as Crellius expresseth it,

Contr. Meisner. that Christ laid down his
p. 250, Cont. Life for us, ut jus quoddam
Grot.cap. 1. ad peccatorum remission
nem & vitam aternam ob-

mr. sherlock sometimes acknowledgeth any more. But waveing all these things, and many more managed by others, which

which Mr. Sherlock if he please may reckon Cavil, Sophistry and Vulgar Talk, and judg them unworthy of a lober reply, and by flighting what he cannot anfwer, or with a fform of words not only darkning but diserediting what he will not find so easy for him in a Logical way to encounter, bear up his repute amongst his Friends. There are only two things I would premise in order to the more clear making out the Confequence of perverting the plainest Scriptures into Meraphors, which I have fathered upon Me. Sherlocks Opinion. The First is this; that to justifie is in its proper acceptation a Forenfick Term, fignifying to acquir and absolve one that is accused. That this is its import when it refer's to God and Christ as the Objects of it, and men as the Agents is plain from Pfal. 5:1.4. Mai. 11. 19. Luk. 7. 29. That this likewife is the meaning of it, when it is expreffive of the Act of men standing upon their own vindication and Innocency, is clear by Lat. 10. 29. and 16. 15. 706 32 2, and 9. 10. That this withall is the only acceptation which it is capable of when it relates to the Act of a Humane Civil Judg, as Pfal 8. 2. Ifa. 5. 23. Pro.

17. 15. will I suppose hardly be denied. In this sense also can it onely be taken when declarative of the Act of God towards us as our Judg, or when fet in Opposition to Condemnation, or the Curse of the Law, to which we are obnoxious, as Rom. 8. 33. 5, 18. Gal. 3. 11. The Second thing I would premise is this, that Justification not only supposeth us to be indicted, but withal imports an abfolution from the Charge of that Law of the breach whereof we are accused. Now as the Introduction of the Law of Faith hath not abrogated the Law of perfect obedience, but this as well as that doth remain in force, each of them requiring a Conformity to its own demands: so supposing us to answer all that the Gospel requireth (which is both a Righteousness of innerent Grace, and of Perional fincere Obedience, a failure in either of which leaves us incapable, nor only of being justified, but of being pardoned,) yet the other Law. abiding uncancelled, and we being all Guilty of the violation of its Terms, there lyes accordingly a Charge against us, from which by justification we are to be acquitted. Had the Law of Faith repealed

bealed and abrogated the Law of Works; then indeed we should have remained lyable to no farther Accusation, provided we had performed the Gospel-Conditions: But then it would follow that by being Believers, we wholly ceafe to be finners: and than the Gospel instead of only making provision for the Remisfion of Sins against the Law, hath prevented the Breaches of it from being fo. And indeed the Socinians express themfelves in this more confonantly to their Principles, than some others do. For having stated the whole of justification in the Remission of sin upon performance of the Conditions of the Gospel, in pursuance of this they accor-

dingly plead for the utter Vidinter alies abrogation of the Sancti- Crel Refp. ad on of the Law. These Grot. cap. 3. things being premised, Ido

P.322.

affirm that upon Mr. sher-

locks Notion of justification, viz. That we are only justified by our Believing, & obeying the Gofpel of Christ, and that the Sacrifice of Chrift's Death and the Righteoufnels of his Life have no other influence upon our acceptance with God, but that to them we one the Covenant of Grace, wherein

God

Page 320. fin, and Eternal Life to those who believe and obey

the Gospel: However in reference to the meer demands of the Gospel, we may in a proper sense be said to be justified, yet that in reference to the Indictment of the Law, which is that alone which accuseth us (for were we accusable. of Non-compliance with the Gospel-Terms our Condition were wholly remediless) we cannot in any propriety of Speech, be faid to be justified, but that justification wheresoever it regards our discharge from the accusation of the Law must be taken Metaphorically. Pardoned indeed we may be, but justified in a proper sense we cannot. For to suppose God to pronounce a person just, that is unjust; or to declare him Righteous; that is unrighteous, is to make him pronounce a sentence that is unjust & false, & to Act repugnantly to his own. Holy and Righteous Nature. And as to justify and to pardon are not only wholly diffinct in their Natures and Idea's, but always feparated in the cases of such as are arraigned at Humane Tribunals, (unless it be where the substitution of one Person

in the room of another is allowed) and even then, though they accompany one another, yet they are both diffinct Acts, and we have diffinct Notions of them. For neither can an accused Innocent, by being accquirted, be faid to be pardoned; nor a condemned Criminal, by having the execution of his sentence remitted be Taid to be justified: In like manner as they import the Actings of God as a merciful Father, and Righteous Governour towards us, we have not only diftinct and different Idea's of them, but they have their spring and rise in distinct Attributes of God, and we become interested in them upon distinct motives and pleas. Remission is the result of Mercy, and the Act of one exercifing Favour; but Juftification is the off-spring of Justice, and imports one transacting with us in a Juridical way without the infringement of Law or Equity. The word justify neither in its Etymologie nor Application and usage, according to the Infritution of men, and least of all in the Scripture Usurpation is Equipollent to pardon, nor coincident with to forgive. So that upon the whole, If we be not made Righteons with the perfed Right confuels of Christ imputed tous,

but that God only for the sake of Christ will dispence with the Rigor of the Law, As our Author expresseth himself: And if the only Instruence that the Sacrifice of Christs Death and the Righteousness of his

Page 315. ceptance with God, be that
God being well pleased with

the Obedience of Christ's Life and the Sacrifice of his Death, for his fake entred into a Covenant with mankind, wherein

he promiseth Pardon of sin

Page: 320. and eternal Life, to those who believe and obey the

Gospel; as Mr. Sherlock declares his Conceptions of it. And if those who are justified by Christ, and shall Reign with him in Life, be not those who are Righteous by the imputation of Christs Righteousness to them, but those who have abundance of Grace and the Gift of Righteousness, that is, who by the Gospel of Christ,

which is the Grace and the

Pa. 334,335. abundant Grace of God, are made Holy & Righteous as

dare affirm, if all this be true, that Justification as it is opposed to the accusation of the Law, its charging us with Guilt, and its passing sentence of Condemnation a. gainst us thereupon, doth not admit a proper sense in the whole Scripture, but must every where be construed Meraphorically and that the import of it is not that we are properly and in a Law-fense justified, but that fuch benefits accrue to us by Remission of sin as if we were so. According to the sentiments of our Author we are only pardoned, but by reafon of some Allusion betwixt the Advantages redounding to us by Forgiveness, and the priviledges, immunities, and benefits which enfue upon a proper justification, we are therefore Metaphorically said to be justified. It were to bid defiance to the Scripture in a hundred places, to fay that we are not at all justified . & vet in effect their Principles imply no less; For by stating the whole of our affoilment from the accusation of the Law in Remission, they indeed say that we are not justified, only we are improperly faid to be so, because of some Correspondence betwixt the one and the other, in the exceeding great and excellent Benefits which by Forgiveness of fin redound to us. Justified in a proper sense we are not, only the Name of Justificati-Ee2

on is transferred to Remission of fin, be cause of some Analogy in the Effects and Consequences of the one to the other. This our Author is fo ingenuous fometimes as to acknowledg, for he tell's us, That to affirm that the Merit of Christs Death, is ours to free us Page 108. from the Guilt and Punishment of our fins, and his Active Obedience to the Will of God, his Righteou ness is ours, for our fustification, consists in the wresting of Metaphorical Expressions Page 109. to a proper Senfe. Let the Candid Reader now judg who they are that exercise their Wits, in finding out Metaphorical Senses in the plainest Scriptures, and in perverting the clearest Texts into Metaphors and Allegories: and who not daring openly to deery, and renounce the Gospel, take a course to undermine it. They proclaim us guilty, when indeed they themselves are the chief Criminals: And accuse their Brethren at adventure without ever confidering that the Charge returns upon themfelves.

CHAP.

## CHAP. III.

Of the Union of Believers with Christ.

## SECT. I.

Am come at length to the ventilation . of that which I principally defigned, and which in my undertaking to accost Mr. Sherlock I had chiefly in prospect. And as I am not without hope, that what hath been tendred upon the former Themes will not be altogether displeafing, fo I reckon that what is now to be discoursed will both receive Light and be sustained as well by treating, as the arranging them in the order I have done. Nor is it only Matter of complaint to find the received Doctrines of the whole Christian as well as Protestant Church publickly impeached and arraigned, but 'tis matter of wonder how by persons not

nor only living in the Communion of an orthodox Church, but enjoying great emoluments by virtue of their station and interest therein, it comes both to be fo, and to be connived at by those whose Duty it is upon many accounts to exprels their resentment. To fuffer those principles which we not only believe, but superstruct our hope and comfort upon, to be publikely invaded, because in the opposition given to them the reputations of those are endeavoured to be abated, whom for other causes we think we have reason to dillike seris not an allowable Apology before Men, much less will it serve as a just, plea before God To permit the Articles of our Belief not only to be questioned, but contradicted and run down with all the Satyr and Contempt that can be imagined, meerly because some of the Nonconformilts are at the fame time made the Triumph of their Derision and Drollery who do fo, is not wifely done, to fay no worfe of it. For by the publication of such Discourses under the stamp of their Authority, who are entrusted with the Care, Defence and Prefervation of Religion, and through the universal congivance

nivance of the Fathers and Dignitaries of the Church; fince their Publick venting. it cannot be otherwise expected, but that the Church of England in general will come to be reputed guilty of the Principles afferted, and even such as are Innocent will be made to fuffer in the efreem of the World amongst the Nocent. Especially Forreigners who can take no other measure of the whole, but what they draw from the approved Writings of particular and Individual members, (no whole having any existence but what it hath in its parts) will be tempted to judg otherwise of the Church of England, than is either for her Interest or Honour that they should. And besides whilst these New Doctrines stand propagated under the countenance and fecurity of an Imprimatur, there is little likelyhood that the hears and ruptures between Them and diffenting Brethren should be extinguished or made upe but that instead thereof, they will grow to be further enflamed and widened. There is no man, how modest or zealous of peace soever he be, who will much care to maintain Communion with that Church, that hath both Ee 4 departed

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departed from her own established Do-Crine, and that of the whole Catholick Church alfo. 'Tis a very incongruous Method of promoting Unity, and an odd way of providing for the fafety of the Church, to fuffer persons of known Learning, Holinefs, Gravity and Moderation, and fuch as diffent from her only in matter of Formes of Ecclesiastical Government, and Rites and Modes of Worship, to be treated with all the Scorn, Contempt, and whatever else the Fall of Adam hath stained the World with; and all this (for any thing that yet appears) meerly for maintaining her own anciently received, and yet Legally estalished Doctrine. Were the matter controverted only Scholastical niceties, or enquiries of leffer Moment, yet it were both for their own Honour who manage them, & the Interest of the Church where their concernment lyes, that they should be debated with Candour and Modesty. And that mutual esteem and Charity of affections might be preferved under different apprehensions of judgment. And that though the Opinions were not Reconcileable, yet there might no Variance arise through invidious representations of one another

another, betwixt the persons differently fenfing. How much also the Church of England, by fuffering her publick Articles and established Doctrines to be alfaulted by any of her Members who hath but the pride and boldness to do fo, exposeth her felf to the clamour of the Papists, is easy to be conjectured. For hereby the retains no common flandard of Religion by which it may be understood what she holds. And this if I be not misinformed, hath been mustered up by a Romanist, & urged in a private Difcourfe to a Person of Learning, beyond the possibility of a satisfying Reply. Did the Fathers and Dignitaries of the Church only resolve on this Neutrality, till the Non-conformists were worded or railed into filence, yet this is not reconcileable to the Wifdom (to omit the Zeal) which we are willing to believe them to be endowed with. For besides that the Trust reposed in them is not anfwered by their looking on fo long, 'tis more than likely that if the minds of men come once to be tinctured with these Notions, an interpolure then will be like the applying a remedy when the Disease is incurable. Unhappy Principles when once

once throughly imbib'd, are not found fo easy for men to devest themselves of. Though persons esteem it no reflection upon their Parts, nor disparagement to their Understandings to change their Opinions once, especially if they obtained our Belief before we were in a capacity to examine them, yet few are willing to proclaim their Weakness so far as to change their Judgments often, particularly when the things again to be receded from, did not solicite their Faith till they were of age, and thought them felves of ability to enquire into them. And if an implicite apprehension of the Concurrence of our chief Doctors (collefted from their Silence) should be found to have influenced any to fubmit to thefe Notions, beyond what the gloffes with which their Authors varnish't them could do, their declining fo long to declare themselves is yet worse to be accounted for.

\$.2. But waving the Interest of the Church of England in those Truths which our Author manageth an opposition to, and Her Concernment more than Ours to appear in the Defence and Vindication of them from the rude and bold,

bold, though weak affaults of Mr. shere lock . I shall rather enquire into what feems more especially to have given Birth to our Adversaries Notion of the Union of Believers with Christ, and to have influenced him to denounce War against the Doctrine of the Catholick Church in this matter. And not to infift upon what our Author is pleased to alledg as the Reason of it, whereof cha-1. feet 2. feeing I do rather judg That 2 pretext than the true Motive: It feems to me to derive its fpring higher, and to own its felf to another Opinion espoused by some of our late Writers. which however artificially gloffed doth indeed damm up all the fources of Grace and Holiness, and is no way defenfible but by renouncing all Immediate Union betwixt Believers and Christ; and difclaiming Him from being a Head of influence to any. In brief then, the Root and Stem, from which our Authors Opinion in this matter bath that forth and sprung, is this namely That, there is no infused Principle of Grace communicated to us from Christ as our Life and Head by the efficacious operation of the Spirit, but that what soever is so stiled

in vulgar Talk, is only the refult of our natural Abilities, affifted and feconded by the Moral influences of the Gofpel. That Mr. Sherlook is throughly baptized into this Pelagian and Socinian Principle. though he may fometimes mask himfelf in declaring it, I shall endeavour to Demonstrate by presenting the Reader with Some paffages which occur in his Book. When Dr. owen had upon a certain occafion faid, That the Humane Nature of Christ if it could be conceived as separated from the Deity, could afford no fpiritual supply, but only in a Moral way; our Author is pleased to reply in way of Sarcalm and Irony, that That is a very pittiful way indeed; inti-P. 207. mating in effect, that there is no other way by which supplyes of Grace are communicated to us. Nor doth he only Railly upon the forefaid Learned Person, for fyling Christ the Fountain of all Grace p. 213. but he plainly tells us, that by Grace for Grace which we are faid to receive out of Christs fulness, there is no more to be understood, but onely a clear and perspicuous P. 216. Revelation of the Divine Will in the Gospel, because 217.

it proclaims fo many excellent Promifes. A gloss evidently borrowed from Socious, Schlichtingius and others of that Tribe (which I thought fit to intimate, not only to prevent his glorying in another mans line, but that the world may know what copy he useth fomeafter. to write times

Nam quid aliud Christi Evangelium quam veritas & Gratia quibus vitam aternam adipifcamur. Socin, in Joan. I. verf. 15. Ex qua plenitudine om es baufe-

runt, quatenus omnes eandem Doctrinam de gratia Christi & veritate ex Jesu hauserunt & amplexi funt. Schliching, in Joh. 1. 16.

Significat hic Joannes Evangelifta feetalios discipulos, Domini fesu salutarem doctrinam Evangelii non a Joanne Baptista sed ex inexhausta plenitudine Domini Jesu hausisse. Wolzog, ibid.

Hence it is that he will have Christ to be Styled our Life, only because he hath preached the Word of Life, and declared the true and only way to Life and Happines: And because Page 8. 110. be bath Power and Authority to bestow Immortal fee atfo p.238. Life upon all his sincere followers. Of kin and affinity

to these is his affirming God to bave by various ways attempted the recovery of mankind, but with little success till at laft he fent his son into the World, who by more plainly publishing Page 88, 89. the Word of Life, and by his more easy directions. and nobler Promises reformed the World, after that long and fad experience had proved all P. 10. those Ways ineffectual, which the Divine Goodness out of a restless Zeal and concernment for the recovery of Mankind had fallen upon. Hence not only the Methods of Divine Grace are denyed to consist in the production of any new Principles by an omnipotent & irre fiftible Power : But the afferting a neceffity of infused Principles to regenerate our Natures, relieve our Weakness, and adapt us to live to God; is represented by our Author a making us to be Acted like Machines by the . Page 10. Irresistible Power of the Grace and Spirit of God. And to declare us passive in the reception of the first Grace, is said to render all the Rules and Directionsprescribed us by

God vain and foolish, P. 354. I purpose

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not here to discourse the nature of Regeneration, nor the confiftency of Efficacious Grace with humane Liberty, nor how the producing Faith in us by a power infallible in its Effects, and which is never actually defeated, is to far from being subversive of our Rational Freedom, that it promotes as well as preforves it. Nor shall I urge, how if Regeneration be nothing but the refult of the exertion of our Faculties through anapplication of Gospel-Precepts and Promifes to our minds for influence and conduct, that the Holy Ghost hath not only suggested things ordinary and obvious to us under an Embarass of losty Hyperbolical and fwelling words; but instead of enlightning us in the Nature of the work of Conversion beyond what the Phlosophers have done, he hath only envelopt it in thick Darkness. and cast it into further obscurity; the chief Terms declarative of it in the Scriptture (if that supposition be once admitted) being only Rampant, fullome Metaphorical expressions of Amendment of Life. Nor shall I debate what is required of us in way of Duty in order to our Regeneration, and how that whatfoever

So is exacted; as to the Matter and Subflance of it lyes within the Sphere and Circle of our Natural Abilities. As nothing but charming lufts, false delufions, Carnal Interests, foolish prejudices, indulging the appetites of the Animal life, and attending to the titillations of the flesh, can hinder men from the performance of what God in subserviency to his communicating of Grace (at least in his ordinary dispensing of it) doth require; so the being in the Exercise of those means, and in the discharge of those Duties which God prescribes and enjoyn's, doth not only take us from, and prevent those fins which would render Conversion difficult, if not impossible but they are further useful as means appointed and bleffed of God unto fuch an end. Though our Obedience hath neither any Physical Efficiency upon our Regeneration, nor is Grace bestowed in the Confideration of any previous merit that is in our performances, yet tis neither superfluous nor vain, much less doth it lye in any repugnancy to our Conversions being only persected by an Effectuall Subjective Work of the Spirit of God. Neither shall I here declare with whom the

the Opinion of our Author in this matter coincident. Though to do him right he is fo far from being fingular in it, that he hath not only the Pelagians, Socinians and the Writer of the Defence and Continuation of the Ecclefiaftical Polity. but the doughty Mr. Hobbs, for his affociates Leviath. the last of whom I can vecap. 20.70 ry well allow to combate Gods Grace, having first Listed himfelf in Opposition to his Being. And as these are enough to secure him from the impeachment of Novelty, so they may ferve him to confront Auftin, Profper, &c. the African, Araufican, and other Ancient Counfells; as well as the Synod of Dort. and Generality of Christian Writers with. That which upon a most serious. and Impartial furvey and examination of the foregoing passages I have to offer is. that from hence hath proceeded our Authors Notion of the Union betwixt Christ & Believers. Nor could he in congruity with those principles allow any other kind of Union betwixt them and Him, bue what is meetly Political or at most Moral. Admitting once his premifes, his -Conclusion is Good and Regular: And allowing 110

allowing his Antecedent, his Confequent is every way Logical, nor is there the least Elaw in the coherence. However bad and perverse his thoughts be in this Matter, yet they are Harmonious and duely Ligu'd one to another. Union importing a Relation differs not intrinfecally from the Subject, Term, and Foundation; and therefore answerably to the Nature, Genius and Quality of the ground and cause of the Habitude betwixt the Extremes Related, must our Notion and Idea of the gion and respect between the Relate and the Correlate be. Other Influences of Christ on Believers, besides the giving them Laws attended with promifes and threatnings being with Mr. Sherlock abfurd and impossible, all Union betwixt Christ and them fave a Political is therefore to our Author obscure and Unintelligible. Ignorance & diflike of the Communication of the Spirit from Christ to us whole be is faid to be Gal. 4. 6. Rom. 8. 9. and to be given by Him to be with us and to dwell in us, Foh. 14. 17. 1 Cor. 3. 16. 10gether with an opposition and enmity to the Holy-Ghosts producing New Principles in us by a Physical and efficaciminolis OUS

ous Operation (though he be faid to renew us, Tit 3. 5. Sanctify us, I Pet. 1.2. and regenerate us, Foh. 13. 5, 6.) is indeed the true spring and source of our Authors infurrection against and contempt of any Union betwixt Christ and his people, but what is Political. Whatever else. is pretended, 'tis but the casting a mist before the eyes of men, or rather the Hectoring them out of the Common Belief of the Catholick Church by a Noise & Clamour of Riddle & Unintelligible Mystery. And whereas I intimated, Chap. 1. 6. 2. that 'tis mainly because of the Unintelligibleness of the Union commonly pleaded for, that Mr. Sherlock renounceth and disclaimeth it; my meaning was. partly, that this is the principal reason weh he thought fit to alledg; and partly that the obscurity which in reference to him 'tis envelopt with, is from that darkness that be-nights him in relation to the Nature of Regeneration, and the indwelling of the Spirit. The Immediate Communication of Grace from Christ by a powerful and Unrefifted operation of the Holy Ghost, being in his Opinion first Unaccountable for, thence in the Second place comes all kind of Union betwixt Christ

Chiefe and Believers, except a Political and Moral to be Unintelligible. The obscurity of the Union contended for might indeed influence him to depart from the received Opinion about it, but his Opposition to the Principles from which it results gave the Original rise to that abstruseness which made it an Unintelligible Riddle. For otherwise the Notion of an Immediate Union betwixt Christ and Believers is not more Unintelligible on the Foundations which we proceed upon, than Mr. Sherlocks Notion of it is on the Hypothesis which he hath erected.

f. 3. One would think that the meaning of the Terms Christ and Believers thould be fo fully understood and universally agreed on amongst Professors of Religion, especially Ministers of the Gospel, that to spend time and words in stating and setting the import of them were not only needless but superstoons. But through the missepresentation which some have industriously, and with respect to the serving a corrupt design given of their Brethren as to the fixing the import of these words, the case is otherwise. And therefore its necessary, before we ad-

advance any further, to fettle and determine the Notion of thefe Terms as well as of Union, and to fer restraints upon their fignifications, left otherwife we be made to accept a fense of them which contradicts our own judgment as well as the Truth. Mr. Sherlock in his arraigning the immediate Union of Believers with Christ, is pleased to charge those whom upon that occasion he thinks fit to encounter, for affirming men to be United to Christ while they

continue in their fins, and Pa. 338, 348.

that the Union betwixt.

Christ and Believers is perfected while men continue as ugly, deformed, and vitious as may be. And having represented our Union with Christ to be perfected, we remaining in the mean time unholy, he proceeds to inferr our definaying all the necessary obligations to Holiness for the future, Because then the merits and fatisfaction of Christ become imputed to us to remove the guilt of fin, and sen vino the

to deliver us from the pu- Pa. 351. 352. niffment of in and his actus

at Obedience becomes imputed to us to make us Righteous, and to give us an actual right to Glory. 21 Whether this account which Ff4. s necessary before

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gives of the Opinion of his Adversaries. proceed from his ignorance or infinceritv. I shall nor determine; but false and flanderous it is, and must accordingly be ascribed either to want of knowledg in these things, or neglect of faithfulness in reporting what he knew of their Judgments about them whom he undertakes to oppose. Having lost the Divine Image and our Integrity by the Fall, we not only contend that there is the efficacy of an external Agent necessary for the recovering it, and that he who imprinted the Image of God on Humane Nature in the first Creation of Man, must restore it in his Regeneration; but we affirm withal, that till the fanctifying Spirit effectually, infallibly, and by an unrefisted Operation, transform us into the Divine Nature, and communicate to us a vital feed, we remain polluted, unholy, and uncapable of doing any thing with all that duenels of circumstances as may commend us or our performances to Gods acceptance. Not but that antecedently to the Holy Ghosts renewing us by a communication of Grace to us, we may both Dogmatically believe the Doctines of the Scripture, and be found in a

discharge of the material patts, not only of natural Duties, but of the Acts of Instituted Religion. But to say, that we ought thereupon to be denominated Holy, is to remonstrate to the Scripture in a thousand places, and to overthrow the yery Tenour and design of the Gospel. Now while we remain thus Un-holy, we are so far from being actually united to Christ, or capable Subjects of Justification and Forgiveness, that till we be actually made partakers of the washing of Regeneration, and the renuing of the Holy Ghoft, we cannot possibly have any Union with Him, or have a right to Pardon of Sin, or any thing that enfues or depends thereupon by Him. I know not one amongst the Non-conformists, who Affirmeth that wicked Men while They cantinue such are actually united to Christ, and thereby have an actu-

al Right to Fardon and P. 351,353,

Righteon (ne (s, and Eternal

Life, yea, that they must be united to Chrish (if ever they be United) while they continue in sin, as Mr. Sherlack is pleased without respect either to Modesty or Truth to brand them. Nor do I know any Opinion maintained by them that draws such

a pernicious Consequence after ir. But tis no matter with some if the Deduction be odious and reproachful, whether it be Rational and Coherent or not. All that we plead for is this, that as previously to our Union with Christ we are polluted and Un holy; so by that very Act whereby he Unites us to Himself, He infuseth those Principles into us, by which our Natures are cleanfed, and we come to be denominated Holy and Pure. The Foundation of our Union, and that by weh we become κολλώμενοι το κυρίω, I Car. 6.17. ligu'd and cemented to the Lord, is the matter of our inward Purity, and the vital Seed and living principle of our following Obedience. By the same Act that he assumes us into Union with Himfelf, He transforms our Natures; and by having made a Change in the Heart, there infallibly follows a Change in the convertation. Those very Principles by which we are regenerated, are both the Ligaments which Knit and Unite us to him. and the springs & sources of all our Gospel Obedience. Tis a needless enquiry where ther our renovation in order of Nature precede our Union with Christ, or whether our Union go before our Renovation, feeing

feeing in order of Time they are not only inseparable; but that which is the New Creature, the Seed of God, and Divine Nature in us is the very Bond of our Cohesion. And as none continuing Un-holy are united to Christ, so neither doth our being united to Him, Destroy our obligation to Ho.

liness and Obedience for Pa. 351, 352 the future, of which Mr.

Sherlock foolishly as well invidiously impeacheth it. For besides that both the Consideration of Gods distinguishing mercy in the renewing our Natures will be a forcible Motive and Argument to Holiness, and the principles already inlaid into our Hearts like a vital Form in the Soul, turning it into an unitversal consent with Gods own Will. adapt, connaturable and incline us to it; The fame Spirit which was the Author of our Regeneration continues both to watch over, cherifh, fofter excite, and draw forth those principles and habits which he had already infuled into our fools, and to communicate fuch faither supplies as upon our ferving his promiles God in his Soveraign infinite wildom in order to his own glory thinks meet. Leeinic Thefe

These we have described, are the persons whose being united to Christ we plead for, which I hope neither derives a dishonour upon the person of our Saviour, nor offers any P. 350.

contradiction to his Gospel.

We disclaim being the Patrons and advocates of the Union of any Unholy person, while he continues such, to Christ: Nor is our adversary able by any Rule of Argumentation to infer it from any of our Opinions. How far he may be able to prejudice those against us who are led by Noise, Clamour and Confidence, instead of calm and sedate Reason I know not; but amongst persons of a better figure, who will not meerly be talkt into a contempt of us, who have us not out of Interest, and so regulate their Faith concerning us bytheir Indignation, I defie him a Proselyte. I with Mr. Sherlock were not in this very particular lyable to have that retorted upon himfelf which he hath as unjustly as invidiously fastened upon us. For as I should be forry that any thing in our own opinion fhould lye in fuch an inconfiftency to the frame of the Gospel, as to entitle Unholy persons to an actual Union with Christ ;

Christ, so its no pleasure at all to me to find the Doctrine of an Adversary pregnant with consequences subversive of true Holiness. But we must take things here as they are, and he ought not to be offended to have his own Notions in this Matter modestly exposed, having with so much Satyr and Contempt injuriously represented the Opinions of others. And first, he grants in so many words, that in one sense we must be united

to Christ before we can be P. 349.

Holys and he gives this rea-

son for it, Because the first & lowest degree of our Union with Christ is a Belief of his Gospel, and the belief of the Gospel being the great principle of Obedience, it must needs go before it. While Mr. Sherlock impeacheth us, as differing Holineis and Religion by our Notion of Union, who yet allow no man to

be in Christ, who is not a 2 Cor. 5.17

Christ only dwells in us and we in him by the Spirit which he hath

given us: He is at the 1 Joh. 4. 13.

fo little mindful of what he fays, as not only Confequentially, but in Terminis

to plead that men must be United to Christ before they can be Holy. I know he adds, That our Union is not per-

That our Union is not perfeeted without actual o-

e- P. 350

bedience; but if to be in Christ signify no more than

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being members of his vi-

fible Church which is made up of Hypocrites as well as sincere Christians, as our Author tells us elsewhere, I see not but that Union is compleated as well as begun without a Mans being Holy, seeing to be united to Christ is no more in its full import than to be in Him. Yea, as if it had not been enough barely to affert, that men whilest they continue in sin may be United to Christ, the Scripture must be suborned to counte-

nance it. Christ (fayes P. 146. 147.

he) speaks of such bran-

ches in him as bear no fruit; and therefore being in him can signify no more than being Members of his Visible Church, which is made up of Hypocrites as well as sincere Christians. But neither doth this nor any other text in the Bible militate in behalf of such an impious Notion, however it or they may be pressed, wrested and distorted to such a service. Should we allow Mr. Sherlocks reading of the words referred to Joh. 15. 2. which our present English Translation hath preceded him in, yet there is nothing in them towards the Patronage of the Cause they are brought for. The meaning of the place is not, that there are any really in Christ who bear not fruit, but only that there are some void of all fruits of Righteousness, who make profession of their

Qui videtur
esse in me cum
revera non sit,
alioqui ferret
fructum. Piscat in hoc.

being so; Who are therefore in an equivocal sense
styled branches, because
they are numbred amongst the Members of
the Church. For it is usual
to speak of persons and
things as if they were that

which they appear to be. But withall, the place is capable of another Lection, which if admitted, our Authors Hypothesis is far from being bestiended by it. For the words may be as well read, Every Branch that beareth not Fruit in me he taketh away; as every Branch in me that beareth not Fruit. And then the true import of it is, that unless, we be in Christ we can bring forth no Fruit to God, and that what shew of

being branches we make by virtue of an External Member-ship in the Church. Yee that shall be no obex to Christs disclaiming and renouncing our Works. Nothing hath the true denomination of Holiness, but what proceeds from the Spirit of Christ in us, and Principles of Grace by infusion communicated to us, which are the Foundation, matter and Bond of our Union with Him. And under whatever gloss or varnish we or our works appear to the World, yet without such a Relation to Christ we are none of His, nor are our Duties as to the Principles and Circumstances of them acceptable to God. The Obligation upon Men to Obedience in what state soever we suppose them; The confistency of Gods Right of Commanding with our contracted inability to the yeilding of due Obedience; the Capacity that all men remain in, notwithstanding any Congenite Impotency for the performing many External Duties good in themselves and in the matter of them, with the subservience of these performances to Conversion, as they are means appointed of God in order thereunto; all these I in some measure understand

understand and can reconcile with the Oeconomy of the Golpel: But that our Lives can be Holy till our Hearts be fo through the renuing of the Holy Ghoft or that our Works can be adequately Good antecedently to our Reception of Supernatural Grace, I do no wife understand, and I should account my felf obliged to Mr. Sherlock would he unfold these things to me without obtruding Pelagianism upon the World. And this conducts me to a second thing wherein our Authors Notion of Union with Christ differveth and undermines Gospel-Holiness, beyond what the highest Malice steel'd with a proportionate Confidence, can by any Laws of Reason fasten upon his . Adversaries of such a tendency. For as if it were not enough to have faid, thatmen are in a fense United to Christ before they either are or

can be Holy, even that P. 349.

very Obedience in which

he states the compleatness of our Union with Christ, and by which he declares it to be perfected, is not owing to an Infused Principle derived from Jesus by the effectual operation of the Holy Chost.

Shoft, but is only the result, & effect of our Natural Abilities awakened and excited by the Gospel. Hence (that I may not again repeat what we have heard from him before Sect. 2.) he tells us, That

Page, 349. order of Nature goe before our Union with Christ,

because by this we are United to Him; and that we are not real and living Members of Christ till we first sincerely obey Him. Now I say, that this Obedience wherein our Author places the very perfection of our Union with Christ, is not only formally distinct from true Gospel-Holines, but indeed lies in a contrariety to it. The Gospel acknowledgeth no Acts of true Holiness performed by any, where there is not antecedently at least in order of Nature a principle of true Holiness in the persons performing them. No Acts, operations, or Duties of ours are in the esteem of the Gospel Holy, but what proceed from, and are done in the virtue, power, and efficacy of Grace previously derived from, and Communicated to us by Jesus Christ. There is pre-required to all acts of Gospel-Obedience, a new,

feal, spiritual Principle by which our Nature is renewed & our Souls reputred habithally and fubjectively Holy. Grace is not the effect and product of any previous good Actions of ours, (what ever subserviency through the appointment and dispose of God they may lie in as to his bestowing of it) but all Acts & Operations truly Good are the fruits and efflorescencies of Grace. To talk of sincere Obedience precluding our antecedaneous adeption of a new Principle, and the Communication of a Divine Vital Seed to us, is to impose Pelagianism upon us, and that in a more fullom way, and in cruder Terms than manyof the followers of Pelagius used to declare themselves. Excluding our being furnished with an active, supernatural, infused, subjective Principle, the utmost influence the Gospel hath upon Obed ence is only by the equity and reasonableness of its Laws, the noblene's and certainty of its Promises to solicite our Minds, and to awaken the Strength we have; but as to the conferring any real Strength or the begetting a vital Form in our Hearts, thereby repairing and restoring the Image of God which we have loft, it is

altogether incompetent and ineffectual. So that upon the whole, that very Ohedience wherin Mr. Sherlock States the Nature and Perfection of our Union with Christ to confist, is not only contradistinct from, but Subversive of the Holinefs which the Gospel requires, being an Obedience educed meerly out of our nameral Abilities, and no ways owing to any Antecedent Renovation of our Natures by the Holy Ghoft, which is that alone that the Gospel honours with the name of Holiness. Nor is this either all the Invasion which our Author. by the Idea he gives of Union with Christ. hath made upon Gospel-Holiness, but admitting once his account of it to be true, that which God alone doth entitle by the Name of Holiness is wholly shue out of the Religion of Christians. So that a Third Reason why I except against his Notion of our Union with Christ as pernicious to Holiness beyond what the Opinion of any others is whom he fo Trac gically declame's againft is this thatit tender's all True Holinels even in persons actually and compleatly united to Christ. impossible for the future. Hors as our Union with Christ is perfected without a-

ny Communication of New Principles by a real, Physical and efficacions operation of the Hely Ghoft, fo through our being United to Him, he becomes not according to Mr. sherlock, a Quickning Head and a Vital Root of Influences to us. P. 139. He is (fays he) only fyled our Head, because invested P. 165. with Authority to Govern us by his Laws; and our Union with Him as fuch, confifts only in an acknowledgment of his Authority, and in Subjection to his commands. Hence the making the Perfon of Christ a Fountain of Grace, is reflected upon by our Author in words full of con- P. 213. tempt and fcorn. And by our Fellawship with Christ which the Sacred Writers fo Emphatically speak of, we are told there is only meant fuch. a Political Union, as is betwixt aPrince and his Subjects, between Holling wooding Superiours, and Infe- P. 187. riors. Hence also that Enlues of Grace which is faid to reside in Christ, P. 216. is declared by our Author to be nothing but his revealing the Gofpel Gg 2

tous, which may well be called Grace betanfeit contains so many excellent promises: and our receiving out of his Fulness Grace

for Grace, is paraphrased to denote no more but our being perfettly instructed

by Him in the will of God. Hence likewise Christs being styled our Life, is glossed to import only his publishing the Word of Life tous, which contains the most express promises of a blessed Immortality, and the most easy and plain directions how to attain it.

Now I do not deny (the things revealed and com-

manded in the Gospel, being both Good in themselves, and fuited to the Reason and Interest of Mankind, and also enforced by the most attractive Motives which we can either defire or Imagine,) but that men in the alone strength of their Natural Faculties, may perform many External Duties, and in that manner also that we who judg only according to appearance, are thereupon to account them Holy; yea that nothing but supmeness, lustful prejudice, conjuctude in fin, & a being immerfed into the Animal Life, can hinder them from so doing: But I deny that any AC

Act or Duty hath the proper Form, and Nature of Holiness, or is so denominated in the Scripture, but what both proceeds from an Antecedent Habit or Principle of Holiness in the persons by whom they are performed, and an Immediate influence from Christ in the virtue of our Union with Him as our Quickning-Head. Vital Root, & living Spring in the actual Tis he that performance of them. worketh in us both to will and to do, Phil. 2. 13. and without him we can do nothing that is Formally Good or acceptable to God, Fohn 15.3. That exclusively of an antecedent Habit and feed of Grace communicated to us and Resident in us, and of fresh Influences from Tesus Christ. by the Holy Spirit, we are neither Subjectively Holy, nor do perform any one thing which the Scripture bestows the Denomination of Holiness upon, hath not only been Demonstrated against the Pelagians both by Ancient and Modern Writers, but defined in several Councils and Synods. And therefore Borti these being discharged out of Mr. Sherlocks Hypothesis of our Union with Christ, his Doctrine concerning it is fo far from having any Influence upon the promotion Gg 3

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of True Holinels, that it lyes in a Repugnancy to it, and makes it impossible to Christians. Let us suppose Men satisfied of the Truth and Divine Authority of the Scriptures, and accordingly in the Dogmatical Belief of them; let us fuppole them also perswaded of the Reafonableness and Equity of Gospel-Precepts, and that upon the promifes and threatnings which accompany and enforce them, they are not only inchned and resolved to obey them, but that they actually perform the Material parts of all Moral Duties and Acts of Instituted Worship, which is the most we can conceive of the persons for whose Union with Christ Mr. Sherlock pleads, and indeed more than truly they can be entiled to; yet all this admitted, I fay, that providing we will take our Meafures of the Nature of Holiness, from the Declarations which God hath given of it, and not from the ill-digefted Notions of the Pelagians, and Socinians about it. GospelHoliness is not only disbanded out of the whole of this, but undermined & Subverted byit. For as much as the Goffel, judgeth nothing to be true Holinels but what prefuppoleth the Grace of Regeneration as that which adapts to it, and implyes

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plyes a cantal Concomitancy of Actual Grace, as that which doth immediately influence it. Moral Virtue it may be, but Christian Holiness 'tis not. And thus I have declared who they are that stand united to Christ, and that our Haposhelis so far as it relates to the Subjects of this Union, doth no ways countenance a prophane Course, or frown upon a Holy Life. And have also demonstrated how the Hypothesis erected by our Author in opposition to it, is, as it respects that Extreme of this Relation, many ways guilty of fuch an unhappy & pernicious tendency. 6.4. Having declared whom we mean by Believers, who are the subjects of this Union we are Discoursing about, and having manifested that there is nothing in the Character of the Persons assum'd into this Relation of Onenels with Christ, that in the least undermines Holiness, or befriends a course of Impiety: We are next to fix and determine what we intend & understand by Christ, who is the other Extreme of this Relation of Union, and to whom Believers in the Virtue of it become ligu'd and copulated. confess I should heretosore have esteem'd the engaging in such a service a mee prodigality of Words and Time; but the Gg 4 Ignorance

(456.) Ignorance and Difingenuity of Mr. Sherlock doth render it a this time a necessary Undertaking. Nor can I otherwise either vindicate the Non-conformil's from the unjust representation which in this marter he gives of them, nor correct the mistakes and prevarications which in affigning the import of the Name, and Term Chrift, I find him guilty of. First then, neither in the Question before us, nor in any other whatsoever, doth Christ fignify the Name of an Office. I expected to have met with Sense whatever I might have mist, in the Writings of a Person pretending to so great accuracy as Mr. Sherlock doth; and that whatever quarrel he had against any Text in the Bible, or the received Rules of Argumentation, yet that he would not have fallen out with the Accidence and Syntax. If either he had not ability, or would not allow himself leasure to write Rea-

affirm, that Christ is Orize ginally the Name of anoffice, or to speak of the Duties and Actions of an Office as our Author doth, argues him (that I may express

fon and Truth, yet he should have been careful to have avoided Nonfence. To

express it with the greatest modesty I can) to have forgotten his Grammar as well as his Logick. As every Concrete Term imports a Form, Quality, or fomething analogous to these Administring a Denomination, so it always implies a Subject denominated from them. Though there be Actions belonging to officers, and Actions which Persons by virtue of their being vested with an Office are obliged to, yet to ascribe Actions to an Office, as if it were the very A gent (whereas it is meerly the Foundation from which an Obligation to the performance of fuch and such Actons in the due dischargeof it results) whatever Wir. or profoundness his Friends may Imagine in it.I cannot otherwise account of it than a piece of sublime Nonsense. And Nonfence is not to be refuted, but expofed. For he berrayes the weakness of his own Reason, who undertakes to encounter an absurd Phrase with Arguments. Nor Secondly, doth the Name Christ in the Question under Debate, signifie the Gospel and Religion of Christ. 'Tis indeed by the Doctrine of the Gospel as a Moral means that we come to be united to Christ, but 'tis not It that we are united

united to. As the Gospel alone reveals our Union with Christ, and as the Communication of the Spirit, & the repairing the Image of God in our Souls are only promised by it; So God in his foveraign Wifdom hath ordained it to be the alone Vehiculum of the Spirit, and the means of ingenerating Faith in our Hearts, which are the Bonds of our U-Hence 'tis called the Maxoria To nion. твориятов 2 Cor. 3. 8. in opposition to the Law which was suavorla To BardTe. And as the purity of its Precepts, and the nobleness of its Promises do admirably qualify and adapt it as an Obje-·Ctive Moral means of restoring the Image of God in us; fo through the Bleffing of God attending it as His folema Inflication to this End, we become Tis Beine xorvarel quores by it 2 Pet. I. 4. Though no Physical Efficiency is to be ascribed to it, yet besides a Moral Efficacy, which through its own frame and complexion it hath to reform Mankind beyond (what any Declaration of God & our selves, that ever the World was made acquainted with had): There is a Physical efficacious Operation of the Spirit of God accompanies it on the Core

score of the Lords having in Infinite Sapience ordained it as a means for the communicating Grace. But still tis not the Doctrine of the Gospel that we are united to. 'Tis true, that it is both by the Doctrine of the Gospel that we are brought to be united to Christ; and ris also true, that who soever are united to Him have the Doctrine of the Gofpel Euguror Adyor as an ingraffed and incorporared Word, and are moulded de runo disagne into the Form of its Doctrine: But yet tis not the Terminus of the Relation of Union which intervenes betwixt Christ and them, nor is it That which they are. united to. Mr. Sherlock I confess, tells us, that when Chrift, Joh. 15. [peaks of the First person I and in Me, he cannot mean this P. 147. of his own person, but of his Church, Dottrine and Religion and that by I in him v.4. and I in you'v 5. we are to understand the Christian Dottrine dwelling and abiding in us. 'Tis pretty, to observe with P. 148. what nimble removes from the Church to the Doctrine of Christ, & again from the Doctrine to the Church of Christ, our Author paraphraseth the first first five or Six verses of that Chapter. The I and me in the first & 2d. verses are glossed as referring to the Church. I am the true Vine, the meaning is saith Mr. Sherlock, that Church which is founded.

P. 143. rine is the true Vine: E-P. 146,147 very Branch in me, i. e. (aith he, every Member of

my vifible Church. But then the I in you, and the I in him v. 4. and 5. are expounded of the Doctrine of Christ. His flying from one quarry to another, argues some inconvenience and danger he forefaw his exposition of the place encumbred with or elfe that some vertigo troubled his pericranium. I shall at present only examine so much of his paraphrase as respects those words where in stead of the person of Christ, he will have the Doct. rine and Religion of Christ to be understood. That which he interprets as relating to the Church of Christ, which can only be understood also of his person, shall hereafter be taken into consideration. And as to that which lyeth now before me, 'tis enough not only to prejudice Mr. sherlocks exposition, but to overthrow it with all Judicious persons, thatExpressions of the same Nature are not allowed the same sense. I know that one and the same Word is sometimes in one & the fame verfe differently fenfed, when the fubject Matter, context & scope of the Discourse do so require: But to impose difagreeing and various meanings upon Expressions of one and the same Nature occurring together, where one and the same sense may safely be admit-ted, is to violate all Laws of Expofition, and to make the Scripture pliable to what purposes we please. you, and the in him, v. 4. and 5. are predicates referring to the same I & affirmed of the same Subject, that True Vine is predicated of v. 1 . and 5. But it being as well absurd to style the Doctrine of the Gospel the true Vine, as to affert concerning the Church that it is in us; our Author hath therefore found it necellary to make the subjects of the Propositions different, though there needs no more where the Judgment is not forestalled, and the mind under a chosen Occecation, than the meer inspection of the Paragraph, to ascertain the contrary. (2) Though the subject of a Proposition may be brought into Debate, where it is

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expressed by a Relative Pronoun : vet when one speak's of Himself in the First Person by a Pronoun Demonstrative as the Evangelist introduceth Christ here doing, 2430 in built, xayo in auro; to fay that he speaks not of Himself, is no less than to give him the Lie. Words in the common acceptation and stated sense of them being infallible manifestative figns of the Conceptions of the Speaker when the Author is Veracious; I would know of Mr. Sherlock, that fupposing it had been the design of Christ to have told us, that by I in you, and I in Him, he meant himself, how he could have done it otherwise, or in Terms of a more determined lignification ? What better Byidence can we have of the fense of a Place than that had an Author intended fuch a meaning, he could have used no plainer Expression to declare it? (3) The I in you, v.4. is the fame with the I that had Spoken to them, and through whose Word they were made clean, v.3. Now to think that this could be the Doctrine of Oladit q or any other than Christ himself sinavd Non-fenfical Imagination. What friend-ni thip our Author hath for the Religion of Christ I cannot tell, but that he exert on pounds

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pounds Scripture at a high rate of confidence to the derogation of his Person, is by the Instance before us too plain & evident. Nor do we, Thirdly, in the Question under consideration understand by Christ the Church of Christ. I shall not now controvert, whether by the Name Christ the Church may not fometimes be fignified : All I shall fay is this, that as the Phrases of Being in Christ, engraftedinto Chrift, and United to Chrift, being one Body with Christ, and Brethren in Christ, are to be otherwise Understood than meerly to imply our belonging so that fociety whereof Christ is the Head and Governour (which is the Pa-

raphrase that Mr. Sherlock is pleased to pur upon them, but shall be afterwards disproved and overthrown) so Gol. 3. 16. and 1 Cor. 12. 12. where of allother places the Church seems with the greatest probability to be signified by the Name Christ, ought in my mind to be otherwise interpreted. And were that my present business is should think it a

Page, 11, 12.

See in Gal. 3.
16. Pareus, Liranus, Cajet, Corn. a Lapide, Rutherford on the Covenant p. 312.
On 2 Cor. 12.
12. fee Dr.
Owen of the Holy Spirit p,
454. 453

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matter encumbred with small difficulty to Demonstrate that its the Person of Christ & not his Church that is mmediately & primarily intended by that Name in both places. And truly even admitting the supposition that there is no other Union betwixt Christ and Believers, but meerly a Political, I do not fee but that Mr. Sherlock might have allowed Christ himself to be intended wherefoever ourldnion with him is declared & fooken of. I am fure as his Hypothefis had thereby remained as confistent every way with it self, so more reverence had been maintain'd towards the Scripture, than there is by justling out Christ, and substituting the Church in his room. For example, when Christ faith of himself I am the true Vine. &c. Our Author even in pursuance of his own Notion might have allowed him to be for and that Christ spake the Truth, though in way of Paraphrafe he had fub. joyn'd that he was fo no otherwise but by the Gospel, and upon the account of his Authority over, and influence upon the Church by his Doctrine and Laws, I am fure the Socinians (though through their denying the Divine Perlon of Christ, they renounce all vital influences from Die II La Bing

himito Believers, and disolaim his being other than a Political Head of unanimously allow, that where Christ fays, I am the true Vine, he mean's himfelfasi Thoughsha Honoun of Being the Fish framers and erecters of the Hypothetis of Christs being meerly a Polithat Head to his Body, be due to them; vert floud be Injurious to Mr. Sherlock did I dany him the reputation of being the Contriver of this New Dreffe and Trim, with which he hath adorned it. Only 'tis attended with this Inconvenience, that it is not shapen very agreeably to the place that lay before him and which should have been his meafure, with what handsomeness soever otherwife tit be deckt and fet out Whereas Christ faith, fob. 1505. I am the vine we are the Branches: whis must be expounded, faith our Author, to the fame fenfe with what goes before, where Christ (peaking of bienfelf faith, I am the true Vine. The meaning is that Church which is founded on my Gospel, is the true Vine 1 1, fignifies Christ together with his charebobich is bie Body. Concerning which

Paraphrase I shall only recommend these

Hh things things to the Confideration of the Reader. 1. 'Tis inconfishent with it self. In one line he affirms the Church to be the true Vine, and in the next he tells as, that the I of which True Vine is predicated, fignifies Christ together with his Church; so yet a few lines after he contends, that by I am the True Vine, we can Rationally understand nothing but the Church which is founded on the Belief of

P. 146. the Gospel, and her being the only TrueChurch which

God now owns. And accordingly all the four Reasons brought in confirmation of his exposition, are wholly calculated to shut Christ out from any share or claim in that Proposition, I am the True Vine, and to establish the Church for the alone Subject of that Enunciation. Now I understand not how these things are recon-

P. 147. Cileable viz. When Christ speaks in the First Perfon I he cannot mean this of his own Person but of his Church; and yet that I signifies Christ together with his Church, pag. 145. 2'Tis altogether Novel. For besides that no one Commentator who own's the Divinity of Christ hath preceded him in it, even the Socinians out of whose

whose Mine he hath too frequently digged his Treasure, do in this particular stand in opposition to him. As to the Manner of our being in this Vine.

viz. through a Belief of, and adhesion to Christs Doctrine, our Author hath the Exposition of Schlichtingius to befriend. him. But I know none of the Socinians that have been so front-less. or who have so far steeld their brow, as to preclude Christ from being understood here by the True Vine 3. Tis repugnant to the Universal Reason and fense of Mankind. For though there may be Contrasts about the Sub.

Nam Sigut exvite funt Dalmites, fic. ex Magistro nascuntur dif cipuli, & ficut vite funt palmites, i.c. adherent palmiti, fic o Magistro adherent discipuli doctrinami Ejus ampleca tentes & profitentes.in Joan. 15. 2.

ject of an Enunciation when the Expression is in the 2d. or 3d. Person, yet it was never till Mr. Sherlock wrote so much as questioned but, that when the Person speaking affirms any thing of himself in the 1st. Person, he himself is the Subject of that Proposition. Christ therefore being the Person speaking & saying of himself, I am

the True Pine, itis both to give him the Mankind is determined by oin judge ing of the Subject of a Proposition on, to fay, he is not the True Vine, but the Church is fo. 4. It offers violence to the Harmony of the Context. For (1) Though we can eafily conceive how a particular Believer may be in the Church. yet 'ris impossible to a apprehend how the Church can be in a particular Believer. And therefore feeing tis the fame Identical I of whom the True Vine is predicated, of that in you and in them, is affirmed of, v. 4, y. either the whole Church must be allowed to be in every Individual Christian, which is impossible or elfe the Church is not fignified by the I'm either of the places which overthrow's Mr. Sherlocks paraphrase. (2) Because no Christian severed from the Vine and its Influences (x policias for x apristeres a view) which is here intended, either dorh or can bring forth fruit to God; but this, a perfon severed or separated from any Visible Church may do, and consequently tis not the Church, which by this Metaphorical Term Vine, is here meant and underflood. Now that one living in the fellowship

fellowship and communion of no Way fible Chinch may yet be a Christian. thefe following Reafons do demonstrate. First Because when these words were fraken, there was no Church of Christ founded on the belief of the Gospel, and vet there were believers aft Because is possible Tora man to be a Christian where there is no visible Church for him to be united to. And unless we should suppose a Number to be legaverted together, we must grant this to have been the case at least for a time of such as first embraced the Faith of the Gospel in Heathen Nations, adir Because a person may be cast out from actual Communion with the whole visible Church, and yet remain a disciple of Christ and a true Believer. And that this hath been the lor of some of the best servants of God, might be made manifest in diverse Instances, if it were either necessary or lay now before me! (4) Because no adult person, especially such as are not sprung of Christian and Covenant-parents, either hath or can plead a right of admission into the visible Church of Christ, who both doth not live to God, and of whose fordoing there is not some previous Mo-Hhi 3

ral Certainty and Evidence. Interest in Christ by Faith, is the Foundation of all that Interest which any Man rightfully harh in the Church, as a Member of ic. It is through a Relation, and habitude to Him as our Vital Head, that we come to be knit together as Members of the fame Body. So far is our Communion with the Church from being the Founeain and spring of our Holiness, that as its our being Noly that entitles us to the Communion with the Church before God; so it is our feeming to be so that entitles us to her communion bes fore Men. So that upon the whole, our Authors Gloss of the Churches being understood by the True Vine, proving contradictious to it felf, repugnant to the Reafon of Mankind in the measures by which they judg concerning the sense of a Propofition, as well as inconfiftent with and irreconcileable to the Context, and withal Novel; I hope he will find few Profelytes to it, and fewer Advocates for it. And as the Arguments upon which he hath built it, are no other than vain and trifling Pretences; fo the most plausible. of them have been already replyed to, and the futilousness of the rest shall hereafter

after, if necessity do so require, be made manifest I shall shut up this with Dr. Hammonde Paraphrafe of the Text www.whom I Suppose none of the Conforming-Clergy will either upbraid with Innorance, or deny him to equal Mits sherlerk, both in the knowledg of Divinity and the Docttrine of the Church of England: Inm the Taus Vine, and my Father is the Husband Man, is thus Gloffed by him: I am the True Generous Fruit bearing Vine, Jer. 22. I. my Blood as the blood of the Grape, Shall Rejoyce the Heart of God and Man, Jud. 9. 12. And my Father who hath thus planted me in this World here below, bath the whole ordering of all that belong to me, and every Branch, every Believer, every Member of my Millical Body. And accordingly, he understands our abiding in the Vine ver. 5. to be in the Virtue of Grace communicated from Christ to us. !

Having discharged the Church and the Doctrine of the Gospel from being signified by the Name Christ, as that Word and Name denotes the Term to which Believers are united: it remains that we declare what is the true import and just meaning of it with respect to the room it hath in the present

Hh 4 Question

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Question. And here by the Name of Christ we understand the person of Christin nor is any thing elfe intended properly by it in the whole Gofpel Suppoling that fecondarily and in way of Trope at occur fometimes of ufedyard imply the Doctrine lof the Golpet and, may be fometimes to fignify, the Christian Church, yet that primapily and properly it doth not denote the Person of Christ, is a blasphemous & wild Imagination. That Christis a Person, was never denied by any, unless it be the Quakers, who neither know what the Idea of Person is which they deny him to be, nor what themselves intend in the acknowledgment they make of Him. The Arriand and socialum deny the Divinity of his Person, the Manichees of old disclaimed the real Manhood of His Person; The Nefturians Merced two Persons in him as well as two Natures: but that he was a Perfon forme one wav or other hath been always granted, will a Generation hach offlate arisen who neither understand whereof they speak, nor what they renounce sy Bur the Enquiry is, What we mean thy the person of Christ to which Believers must be united And this we are obliged the rather to declare our felves about, feeing Mr. Sherlock is plented to Character us as having bere out done fall abdo Metaphy foul Substitutes of shares, Pag. 500. First then, By the Perfon of Chait we understand more than his being a meer Man. There are a fort of Gentlemen, who shough they own the Personality of Christ, yet they wholly renounce the Divinity of His Person. And to give them their due, 'ris upon the Supposition of his being a meer Man, that they allow him to be only a Political Head to his Members. Nor is this any thing but a just pursuance of their former Principle; for not admitting Him to be God, 'tis impossible that he should be a Head in respect of Vital Influences to any. And I wish that among the many Expositions of Scripture Texts, which our Author hath transcribed from them, he had not in complyance with them perversely sensed even such places wherein their design is to undermine the Deity of the Son of God. I would not be thought to impeach Mr. sherlock of oppoling the God-head of Christ, but this l'affirm, that if his Gloffes of Col. 1.19. Col. 2.3. and 2.8. fob. 14.20. fob. 1.14. (which are the very same that the Socialimpose upon those places) be admitted,

ted, we have some of the main proofs of it wrested out of our hands. Secondle. Though by the Person of Christ to whom we are United, we understand more than a meer man, vet we also affirm that he is truly and properly a Man. As we do not Un-God him with the Arians and Socinians, fo neither do we Unman him with the Marcionites and Manichees. As he is truly and Essentially God, and not meerly styled so upon the account of his wonderful Conception, the Sanctity of His Life, His Power of working Miracles, His Refurection from the Dead, His Rule and Care over the Church, and the like; fo He is as truly and essentially Man, having assumed the whole and entire Humane Nature, with what soever belongs to it as a necesfary Affection or Adjunct. He had both a true Organical Body, and was not a meer Spectrum or Phantalm in the shape and form only of a Man, as Marcion and Manes blasphemously imagined; and had also a true Humane Rational Soul, nor was the Deity meerly instead thereof supplying its Office to the Body, as Apollinaris with equal folly and perveriness afferted. Thirdly, We do by the Person

of Christ to which we are United, intend and understand more than his God-head and Man-hood abstractedly and separately considered. And if this be The outdoing all the Metaphy-

fical subtilities of Suarez, Page 201; which our Author Chargeth

us with, that we have found out aPerfon for Christ (in this sense) distinct from his Godhead and Man-hood, we think not to have done would have been as far from Wir. as Truth. A deep and mysterious Doctrine of the Gospel we acknowledg it to be, but to style it a metaphysical subtilty, is to betray high Irreverence towards the great Mysteries of Faith, as well as shameful Ignorance in the Fundamentals of Religion. The Notions of Suppositum, Person, Hypostasis, personality as distinct from the Idea of Nature or over are so far from having their first rife in the Schools of Philosophers, or being Originally ow'd to Metaphysicks, that they iprung from the Mystery of the Incarnation, which both gave occasion of framing distinct and different Conceptions of them; and by the account which the Scripture gives of that Mystery, did illuminate us concerning them. Though the person of Christ do not at all differ from

from bei & 16904 and the Humane Na ture, rasishey are confidered united ; bues as we conceive of God head and Mano hood daighe abstract where is an inadel quate difference betwixt them and the Person of Christy And although there be no third Nature in the Person of Christi besides his Divine of his Humane, yer His Person is norther the Divine Nature nor his Humanes And had Mr. Sherlock been either modulanted with Metaphysickspor conversant in the Cagons of the Ahes ent Councils not volumention his being familiar with the Pathers, he would no ver have charged the maintaining of that upon his Advertaries as a Reproach and Crime, the not holding whereof would have justly exposed them to the Imputation of Herely. But when men are under the conduct of Paffion, and their Ignorance is answerable to their Rage: what less can be expected than the throwing out acculations at adventure, and the lifting the most momentous Truchs of Christians, either in the Roll of Subil Querks, or pernicious Errors, rather than fucly whom out of prejudice they oppose, should escape being blazon'd for Fools or Hereticks. Fourthly, By the Person

Perfor of Christ then, we mean the Humone Nature affum'd into Union with the Person of the Word and Sublifting by the Hypostases, and personality of the or fecond Person in the Trinity. As the Humane Nature of Christ is of ic felf doubrages for eis affumed into Union not precifely the with Divine Nature, but with the second Person of the Trinity which connorate's fomthing more than barely the Divine Nature shough what that is, be beyond the Territories of Resson to conceive or declare. Now with respect to the operations to committe ad munications, fruits, and . 6 effects which proceed from the person of Christ conflicted and confifting of the fecond Person of the Prinity and the Humane Nature, we are to consider these four things. I. The as theyor the Agent or carfe, and that is the Perforcef Christ. The effective Principle of the whole Mediatorial Work

Christi per Sona con fat & conficitur, ex Deog homine cum ipfe Chrifus fix verus Deusser verus homo quia omnis res illarum rerum naturam & veritatem in le continet ex quibus conficum Profp.

is Christ personally considered, and the things done, wrought, bestowed, or any

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effected, are all marsend, or the works and operations of God-Man. "Tis not this or that nature simply considered, but the Person of Christ that is the Fountain and Causal Principle of Actions, and denominated from them. Though we cannot conceive any operation to proceed from Christ, but what belongs either to his God-head or Man hood as its Formal principle, yet as there are many things predicated of the person of Christ wherein the Humane Nature is united to the Divine soos, which cannot in any fingle proposition be affirmed of, or ascribed to either of them; So whatfoever is attributed to him as the Christ, He is as a Person the efficient Principle and cause of it. 2. The re importato, the Formal Frinciple of all his operations, and that is either the Humane Nature or the Word. Though the Man-hood be brought into conjunction with the & x6200, yet as both retain what is proper and effential to themfelves, fo they remain distinct Formal Principles of operation. Agit

Leo epist. ad utraq; forma cum alterius, Flav. communione quod suum est, Verbo operante quod Verbi est, & Carne exequente quod Carnis

ef.

eft. 3. The subgen or Action which ceeds either from the Humane Nature or from the & Abyor as its Formal Principle. And as This or That is its Formal Principle, it is of fuch a Specificate Nature,i.e. a Divine Action or a Humane. Though the things wrought for us, communicated tous, and effected in us, be all bearsend; and though Divines use to style the Actions them-Vid. Derod. de Substantia felves fo, as proceeding & Accident. Art. 4. N. 293.

from the same Effective Personal Principle, yet I

think it better to forbear

that appellation of them, seeing no Action proceeds both from the Humane Nature and from the hope as its Formal Principle. 4. The to every nua or a moreneque. The thing wrought or effected by the concurrence of the Humane Nature, and the Word as they are united in & conflicute the Person of Christ. And here the diflinct inegyerizad, or Formal Principles occurring in the person of Christ, do in their influence meet and center each of them Sid interpretar by an Action congruous and peculiar to its own respective Nature. And though the God-head and Man-hood in Christ remain distinct Formal Princi-

ples of Operations, yet through the Union of the Humane Nature to the lecond Person of the Trinity in Him, those things come to be effected by Him perfonally confidered, which he could not have wrought, either as God or Man feparately conceived. Now Christ being our Mediator only confidered as God and Man in one Person, and not meerly as God, or as Man; And it being from Christ as Mediator, though in ways congruous and proportionate, that we receive Grace, Life, and all vital Influences, Therefore we contend and plead, that the Union of Believers with Christ, is through their being united to his Person. and from the last of the

6.5. The last Term, whose import and meaning we are to state and six, is Uniton. And being a Transcendental Term, it is not easy to assign such an uncontronlable, and clear Notion of it, as may adequately agree to, and univocally extended it wheresoever it occurs. But though Union be one of the greatest secrets of Nature, and that which affrons our Understandings, when we enquire into the Quality and Mode of this or that Union in particular, sayet so much Light

Light may be reflected upon it in general, as may ferve to declare the value; and meaning of the Term. Union then is either taken for Unition; or for the Effett, Modification or Mode canfed by the itive action in the Extremes, or at least one of them, that come to be copulated; or Thirdly, For the Relation exfurging between the extremes knic and ligu'd one to another. In the First acceptation 'tis to be conceived of Efficiently; in the Second Formally; and in the Third as a giou and Habitude refulting from & arifing upon the two former; In the First usurpation it imports an Un nitive action exerted either towards both, or at least one of the Extremes to be united; In the Second, it denotes the effect or product of the unitive Action in the Extreme or Extrem's towards which it was put forth; And in the Third. it fignifies a State of Oneness emerging upon the whole betwixt the Exrreme's. Something Analogous to all these occurs in most, if not in all Unions properly so called. And this is what I shall offer in reference to the fixing of the general Notion of Union. But whereas now spon the one Hand the unintelligibles neis

ness of the Union of Believers with the Person of Christ, is that which our Author chiefly pleads as the Motive, and Inducement of disclaiming it; being (as be phraseth it) a Riddle, and Myftery,

which no body can underfland; And whereas upon the other Hand, he tells us, That there is no-

Page

thing more easy to be un-

derstood than our Union, and Commanion with Christ, and that it had certainly continued (o, had not some men undertook to explain it. I must crave leave in the First place, to ask him, whether he will renounce every other Union, the manner and Mode of which he cannot intelligibly unfold; and then Secondly, Whether there be any danger or absurdity in supposing this Union (which the Apostle styles a Mystery, Eph. 5. 32.) to be as incomprehensible as the connexion betwixt the parts of Matter, in a continuous Body; or the Union betwixt the rational Soul and the Humane Body. And feeing the finding our felves non-plust, in the explicating common Unions, may ferve to teach us modesty in our Intellectual converse with Uni-

ons of a fublimer Nauve; and the haveing our Reasons beffled by the obvious Phanomena of Nature, may possess us with a Reverence towards Objects of Faith: I shall a little discourse the unaccountableness of the Quality, and manner of other Unions, Sense as well as Reason; convince us of the Cohesion of the parts of Matter in a continuous Body: yet, when we arrive to enquire how they come to be connected, our Understandings hang their Wings, and force us at least so far to subscribe to the Pyrehonian analunnia Incomprehension. Though we be fully ascertain'd of the continuity of one part of matter with another, yet by what glue, or cement they come to be lock't together, no Hy-

Lerees, Digby, White.

Camerarius,
pothesis, hitherto erected
can resolve us. Some despairing to unty the kner,

endeavour to cut it; And therefore deny all parts in any Bulk, till they are made by Division. But First, That cannot be supposed Divisible in which there are not antecedent parts, into which it may be divided. To affirm, That to be Divisible into parts which hath no parts at all, is the first-born of Absurdities. They may

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as well fay that a thing may be separated from it felf, as that there may be a feparation made where there were not previous parts. 2. To imagine Bulk without di-Stinet parts going to the Composition of it is a plain Contradiction. Continuum in its very idea is nothing but a coalition of plurality of parts. 3. If they be not parts antecedently to Separation, they were never so, because after Disunion each of them is an entire Suppositum or Bluk. 4. Contradictory predicates may be affirmed of them while in composition, and therefore they must be difting parts, for different wholes they are not. But to dismiss this Opinion, which doth not resolve the difficulty, but destroy the subject of it. Others 2 ly. betake themselves to indivisible continuant points, which as they affert diffinct from the constituent parts, so they affirm one part to be clasp'd, and button'd to another by them. But those Peripatetick fooleries of Continuative, and Terminative Points distinct from ingredient Compofitive parts, deserve rather to be hiffed off the Philosophick Stage, than to be Calmly, and Rationally refuted. Nor will I be so prodigal of Time or words as so muster

muster an Argument against them, fave that were they admitted we are ftill at a loss how they themselves come to be connected with their Contiguous parts, or how one part can be knit and falthed by them, to another, without penetration or the coexistence of more Materials then one in the same place. And notwithstanding what a late Learned wind 300 300

Person hath said, I still Glisson, de judg Penetration not on- Nat. Subft. ly a greater absurdity than Gc. cap 28 Inavity, but, the rudest

Non-sense, and boldest contradiction that can obtrude it self upon the Rational Mind. Others 3 dly, have recourse to Hooks, and fork'd Corners. and will have one part of Matter to be held fast by another through an involution of their Angles. But (1) the Coherence of the parts of these Harpaginons Nooks will still remain lyable to the same difficulty. And to retreat to new Angles by which the parts of the first hooks are knit together, is only to avoid the Obiection but not to folve it: And our Reason instead of being satisfied comes only to be lost in an Infinite Circle. Yea the very allowing an infinite pro-

gress without conducting us to something where our understandings can at last acquiesce, is not only to renounce the Name of Philosophers, but to destroy the End of Philosophy. (2) It will still remain of difficult conception, how the first Indivisibles, whereof, according to the Hypothefis beforementioned, every Bulk is originally constituted, & compounded, do hang together. For though those Atoms which are the Immediate Ingredients of the composition of Bodies, should be allowed to confift of parts, yet Originally they confift of, and are in our conceptions of them ultimately resolved into Mathematical Indivisibles; and concerning the indiscerptible Cohesion of them, there is no fatisfaction afforded by the present Hypothesis. Now if the coherence of the parts of Atoms, and Minute Bodies be once refunded into the force and Quality of Nature, I fee not why the continuity of the parts of more bulky compounds should not be ascribed to the same principle. Nor 4. doth the Hypothesis of Des-Cartes of the parts of Matter being lock't together meerly by Juxtapolition,&Rest, adjust it self to our Reason or Sense in this Matter. For (1) there may be juxtaposition.

position and Rest, where there is no continuity, as in a heap of stones or wheat, as well as in two polished Marbles that lve contiguous to one another. (2.) There may be Motion where is no diffolution of the cohesion of parts, as is evident even to Sense in viscous fluids, & the like might be demonstrated, not only of Solids that are Tenfile and Ductile, but of others alfo. (3) There are degrees of cohesion, the parts of Matter being more indifcerptibly clasp'd together in some Bodies than in others, whereas there are no degrees of Intenseness in Rest, the least Motion being repugnant to it. Now upon the whole, if our affent to the Continuity and Adhesion of one part of Matter to another, remain firm and unshaken, notwithstanding the difficulties that encounrer us about the Manner of it, And though there be not yet any Philosophick Hypothesis that can resolve us how comes to pass that one part more indifcerptibly cleaves to another, than if theywere fastned together by Adamantine Chains; I fee no reason why the Incomprehensibleness of the Manner of our Union with Christ should any ways obstruct or weaken our belief of it, hav-Ii4

ing all the affurance that Divine Revelation can give us, concerning our being United to Him. As we affent to an Evident Object of sense, or to that which is plainly demonstrated by Reason, though there occurr many things in the manner of their Existence which is Unconceiveable; So the Quod fit and reality of our Vnion with Christ being attested by Him who cannot lye, it becomes us to embrace it with all steadiness of Belief, though we cannot conceive the Quomodo or Manner how it is. For my part, I have often thought that through God's leaving us pos'd and Non-plust about the most ordinary and certain Phanomena of Nature, he inter ded to train us up to a Mancipation of our Vnderstandings to Articles of Faith, when we were once affured that he had declared them, though the difficulties relating to them were Vnaccountable.

Nor is the manner of the Coherence of the parts of Matter, the only difficulty in Nature relating to Union that perplexes and baffl's our Reason, but the Mode of the Mystical Incorporation of the Rational Soul with the Humane Body doth every way as much entangle and leave us desperate as the former. That man is a

kind

kind of Amphibious Creature allied in his Conftituent parts both to the Intellectual and Material Worlds, and that the feveral Species of Beings in the Macrocofm, are combined in him as in a syfteme, Reason, well as Scripture, instructs us. That we have a Body we are fully affured by its Denfity, Extension, Impenetrability, and all the adjuncts and affections of Matter; and that we have an immaterial Spirit we are demonstratively convinced by its reacting on it felf, its consciousness of its own Being and Operations, not to mention other Mediums whereof we have spoken elsewhere; And that these two are United together to make up the composition of Man, is as plain from the Influence that the Body hath upon the Soul in many of its, perceptions, and which the Soul hath upon the Body in the motions of the Spirits & Blood, withall that enfues and depends Nor could the affections thereupon. and adjunctsof the Material Nature, nor the Attributes and properties of the Immaterial, be indifferently predicated of Man, were not the Soul and Body united together in the Unity of Mans perfon. But now how this can be, is a knot

too hard for Humane Reason to unty. How a pure Spirit should be cemented to an earthy Clod, or an Immaterial Substance coalesce with Bulk, is a Riddle that no Hypothesis of Philosophy can resolve us about. How this intellective sainer should come to be button'd to this corporeal megisanua is a mystery the unvailing whereof must be reserved to the Future state: For our Indagations about it hitherto do leave us altogether unsatisfied. (1) The Aristotelick Substantial uniter and cement will not do; For besides its repugnancy to Reason that there should be any substantial ingredient in the constitution of man, save his Soul and Body: the Unition of it felf with the Soul, suppofing it to be Material, or with the Body, admitting it to be an Incorporeal, will remain unintelligible. And to affirm it to be of a middle Nature, partaking of the Affection and adjuncts of both, is that which our Reasonable. Faculties will never allow us to subscribe to, the Idea's which we have of Body and Spirit having no alliance the one with the other. And to style it a substantial Mode is to wrap up repugnancies in its very notion. For though all Modes be the modification

tion of substances, yet they are Predicamental Accidents: And how effential foever this or that Modification may be to a Body of such a species, yet 'tis wholly Extrinsecal and Accidental to Matter it felf. In brief, the voluminous Discourses of the Aristotelians both about Union in General, and the Union of the Rational Soul to the organical Humane Body in particular, resolve themselves either into Idle Tattle and Infignificant Words, or obtrude upon us contradictions and Nonsense. (2) To preclude all Union betwixt the Soul and Body on supposition that they are not diffinct constituent parts of Man, is plainly to despair of folving the difficulty. For not to dispute whether the Soul and Body may in Philosophick rigor be called parts, or whether man with reference to them may be ftyled a Compositum; 'tis enough that the one is not the other, but that they are different principles, and that neither of them confidered separately is the Man. Though the Soul and Body be perfect substances in themselves; and though the Soul can operate in its disjunct state, & in its separation will be no less aPerson than Soul and Body now together are;

yet there are many Operations belonging to the Soul in this conjunct state, of which it is uncapable in the separate; and there are many things predicable of the Soul and Body together which cannot beaffirm'd of them afunder. How close and intimate soever the Union betwixt the Soul and Body be, and how great foever their mutual dependences in most of their Operations be upon one another, yet not only the intellectual Spirit and the duely organised Matter remain even in their consociation classically different, (their Essences, Affections & Operations admitting a diversity 'as well as a distinction) but there are some operations belong to each of them upon which the other hath no Influence. For as the Mind is Author of many cogitations and conceptions to which the Body gave no occafion: fo the Body is the spring and fountain of several Functions over which the Soul hath no Dominion nor any direct Influence. They remain as much distinct notwithstanding the Union which intercedes between them, as they would have done should we suppose them to have had an existence previous to their confederations, or as they shall be after the

the dissolution of the League between them. From all which it may be scientifically concluded that they are distinct and different Principles in mans Conffigution, But whether thereupon, he ought to be called a Compositum, or they to be ftyled parts, will be refolved into meer Logomachie & chat about Words. Though. to speak my own mind, I see no Cause why Man may not properly enough obtain the appellation of Compositum, and the Soul and Body be allowed for Constituent parts. Nor Thirdly, doth the Cartefian Hypothesis, though the most ingenious, and best contrived of any hitherto thought upon's fully fatisfy an inquisitive Mind in the Matter before us. Their Hypothefis is briefly this, That God in his Infinite fapience chose to create three distinct and different kinds of Beings, some purely Material which yet through difference of the Figure, Size, Number, Texture and Modification of their parts. come to Multiply into many different species. (2) Some purely Immaterial, among whom whether there be any specifical difference is pro and con disputed. (3) Man a Compositum of both, having

an Immaterial Intellectual Soul joyned to an Organical Body. New fay they, God having in his Soveraign pleasure, thought Good to form Man fuch a Creature, he hath not only by an Uncontroulable Law confined the Soul to an intimate presence with, and constant refidence in the Body, while it remains a fit receptacle, or till he give it a difcharge; but withall hath made them dependent upon one another in many of their operations. And in this mutual dependence of the one upon the other, with respect to many of their operations, they state the Union betwixt the Soul and Body to confift. For through the impressions that are made upon the Organs of Senses there result in the Soul certain perceptions; and on the other hand through the Cogitations that arise in the Soul, there enfue certain Emorions in the Animal Spirits. And thus fay they by the Action of each upon the other, & their passion from one another they are formally united. But all this instead of loofing the knot ferves only to tye it fafter. · For (1) This mutual dependency as to operation of one upon the other, cannot be apprehended but in posteriority of

Nature to Union, and confequently the Formal Reason of Union cannot consist in it. (2) There are cases wherein neither the impressions of outward objects upon the Senfory Nerves beget or excite any perceptions in the Soul (which whether it proceed from obstinacy of Mind, or intense contemplation, alike answers my drift) and also cases wherein Cogitations of the Mind make not any fensible impressions upon the Body (as in Ecstasies) and yet the Union of the Soul and Body remains undiffolived, which argues that it imports more than either an intimous presence or a dependence between them in point of operation. (3) 'Tis altogether unintelligible how either a Body can act upon a Spirit, or a Spirit upon a Body. I grant it may be demonstrated that they do fo, but the manner of doing it, or indeed how it can be done, is not intelligible. That a Tremor begot in the Nerves by the Jogging of particles of Matter upon the fenfory Organs, flould excite cogications in the Soul; or that the Soul by a meer thought should both beget a Motion in the Animal Spirits, and determine through what measus they are to steer their course, is a Phenomenon in the

the Theory of which we are perfectly non-plust. How that which penetrates a Body without giving a Jog to or receiving a shove from it, thould either impress a Motion upon, or receive an impression from it, is unconceivable. So that to state the Union of the Soul and Body in a reciprocal action upon and paffior by and from one another, is to fix it in that which surpasseth the Sagacity of our Faculties to conceive how it can be. Now if Common Unions of whose reality and Existence we are so well affored, be nevertheless with respect to their Nature not only fo unknown but unconceivable; we may lawfully prefume, if there lye nothing else against the Immediate Union of Believers with Christ, fave that it cannot be comprehended, that this is no argument why we should immediately renounce the belief of it. If we can but once justify that there is such an Union betwixt the bleffed Jesus and fincere Christians, the incomprehensibleness of the manner of it ought not to discourage our Faith. If we can take up with the Evidence of Sense and Reason as to the reality of other Unions whose Modes are as little understood, I see no caufe

cause why the Veracity of God providing we can produce the Authority of Divine Testimony, should not satisfie us as to the reality of the Union; though the manner How it is, were a question we could not answer.

6. 6. The import of Terms being fixed we are now to make a nearer approach to the matter it felf. And the first thing that the threed of Reason conducts us here to, is this, that be the Kind & manner of ourUnion what it pleafe, yet it is the person of Christ which we are united to. For suppose it to be Political and that the only Vinculum be our owning his Laws, yet forasmuch as Christ only perfonally confidered both doth enact them, and exa& Obedience to them, and punish our Rebellion against them; our Relation to Him as Subjects doth ultimately respect his Person. All the reverence we pay his Laws under the Reduplication as His, bears upon the Veneration we pay Himfelf. However he come by his Soveraign Dominion over the Church, tis his Perfon that it is stated and vested in. Whatever room either our Obedience on the one hand, or the Gospel of Christ upon Kk

the other, have in this Relation of Union, the Extremes United they cannot be. Whether it be by means of our Union only with the Christian Church, or by what Copula foever else we are United to Him, Yet'cis still to the person of Christ, i. e. to Christ himself that we are United. Or suppose it to be only a Moral Union, an Union in Mind, Love, Design and Interest, a being afted by the fame Principles, having the fame temper and disposition of Spirit; yet still tis between the Person of Christ and the persons of Believers that this Union intercedes. For as they, through the guidance of fanctified Reason, embrace, cleave to, and, with the greatest complacency delight in him; fo He, through their participating of his likeness, and haveing his Image imprinted on them, loveth and embraceth them. In a word, all Unions except Natural or Physical, are the Relations of Persons to Persons; 'Tis the Husband and Wife themselves, that are light together by the marrimonial Tie. 'Tis between the persons of Subjects and the Person of the Prince as clothed with Authority, that the Political Nexus confifts. I cannot therefore

fore but stand surprised to find Mr. Sherlock both endeavoring to disable such Texts of Scripture as are levied in proof of an Union between Believers and the Person of Christ, (whereof & 4.) and impeaching his Brethren that they are not satisfied, that Christ and

Believers are united unless P. 200.

their Persons be united 100.

For, let the Union, as to its Quality and manner, be what it will, suppose an Union by mutual Relations or Affections or common Interest, yet it is the Person of Christ and the Persons of Believers, that the Habitude and was lies between. Yea this our Author acknowledges (though all he reap by it is to contradict himself) For this is a very plain case, says he, If Christ and Belie-

vers are United, their Per- P. 200.

fons must be united too; for
the Person of Christ is Christ Himself,
Sthe Persons of Believers are the Believers
themselves, and I cannot understand how
they can be united without their Persons,
that is without themselves. Nor can any one else understand it that I know of,
only I wonder why then it is imputed to
us as a Crime, That we are not satisfied
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that Christ and Believers are United unless their Persons be United too. But

as Mr. Sherlocks Book is pregnant with Contradictions, so perhaps he hath found our an Art of justifying the Truth of Repugnant Propositions. And though hereby he subvert the Foundations of Science, and thwart the Universal Reafon of Mankind, yet I will not lay that he is herein fingular. For besides those mentioned by Ariffoile who maintain'd that one and the same thing might at the fame time be and not be; and belides that Burger ldicius, Schulerus and some others have fancied a Medium betwixt Ens and Non ens; There is a certain Carmethe fined Franciscus Bona Spei who will have both the parts of a contradiction, if it be only in reference to matters of Faith, to be susceptive of Trush. And indeed if our Author be not acquainted with him, 'tis pitty but that he should, as well upon the account already mentioned, as divers others, I could fuggest, particularly because he will find him a man of confidence, hugely addicted to novelry, & one who loves to be invalidating the Evidences which

the

the prime Articles of Faith are built

upon.

6. 7. Having established this General wiz, that 'tis the Person of Christ to which we are United; the next enquiry is con-cerning the Nature, quality and manner of the Union of Christians to him. And is being here as in most cases which relate not fimply to the Existence of things, but to the Modes how they exist, easier to refute falfe notions than to establish true, I shall therefore observe the Method of declaring First, what it is not; wherein if I prove successfull I shall either obtain further light to the defining what it is, or else manifest the unnecessarines of determining politively about it. First then, it consilts not mearly in Christ's affuming our Nature. A specifical oneness there is betwixt Him and us upon that account, but all Mankind being equally thus related to him, it cannot import the whole of that special Oneness. which intercedes between him & fincere Christians. Now when I say that Christ did partake of our Nature, I do not mean that he possessed the Individual Nature of this or that Man, much less that he affumed any Universal Nature, that is Kk 3 Iden-

Identically the fame in all and every Man; for that as Damascenus fays, would not have been assumptio but fictio; but what I aim at is this, that as man confifts of two effential constituent parts, a Rational Soul and a Body thus and thus Organized; so the son of God assumed both a Reasonable Soul, and a true Organical Body fram'd and made of the fubstance of the Virgin, who was lineally sprung from Adam the first and common original of all Mankind. So that there is an oneness of Similitude (which is all that intervenes amongst men) between Christ and us, but as for an Onene's of Identity, it imply's a contradiction; and should any affert it, they are to be reckoned for obtruders of repugnancies under the pretence of facred Mysteries upon the Faith of Mankind. The Son of God through the designation and Authoritative disposal of the Father, & by the Immediate Efficiency of the Holy Ghoft, having affumed our intire Nature involution with his Divine Person, became thereby related to us in a cognation and alliance which he is not to the Angels. And upon this affinity doth the whole of his Mediatory Interpolure and our Interest

in what he hath done and suffered bear God in order to the reconciling Man to himself by the obedience and Sacrifice of a Mediatour, did first espouse our Nature to the Person of his So that was to be to. Sid Telo vivelai periles anag o κύριος θεθεί αιθρπαν, συνάπων τον ανθρωπον δίξαυίδ Ti beilni. Greg. Nyff.t. contra Eun. Hereby he became adapted to his Office and qualified for his Work. Without this conjunction by the espousing our Nature, he could neither have been a Prieft ordained for men, Heb. 5. 1. Nor have atoned God by the oblation of himself, as an expiatory Sacrifice, Heb. 8.3. Heb. 10. 5, 6, 7, 8, 9, 10. He behoved to partake of the Humane Nature in common with men, before he could either be capable of the Sacerdotal Office wherein he was to act for men with and towards God, or before he could be provided of a Sacrifice to offer. His agreement with us in one common Nature is the basis of all his fitness to undertake on our behalf, & of the equity of the accruement of the benefits derived to us thereby, this cognation, alliance and propinquity of Nature, that qualified Christ to be our Surrogate, and to have our fins impu-Kk 4

Identically the fame in all and every Man for that as Damascenus says, would not have been assumptio but fictio; but what I aim at is this, that as man confifts of two effential conflicuent parts, a Rational Soul and a Body thus and thus Organized; so the son of God assumed both a Reasonable Soul, and a true Organical Body fram'd and made of the fubstance of the Virgin, who was lineally forung from Adam the first and common original of all Mankind. So that there is an oneness of Similitude (which is all that intervenes amongst men) between Christ and us; but as for an Oneness of Identity, it imply's a contradiction; and should any affert it, they are to be reckoned for obtruders of repugnancies under the pretence of facred Mysteries upon the Faith of Mankind. The Son of God through the designation and Authoritative disposal of the Father, & by the Immediate Efficiency of the HolyGhoft, haying affumed our intire Nature intoUnion with his Divine Person, became thereby related to us in a cognation and alliance which he is not to the Angels. And upon this affinity doth the whole of his Mediatory Interpolure and our Interest

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ted to Him; and which gives us our first capacity, of having the Obedience of his Life and Sacrifice of his death, either formally or in the effects of them imputed to Precluding this, God could not in confistency with his Wisedom, Holines, Justice and Truth have exalted the glory of his Mercy in our Justification and Forgiveness nor could the Son of God have been Inaugurated unto the Mediatory Kingdome, or had a right to those Dignities, Priviledges and Honours whichemerge and refult from thence. Now although upon the affuming our Nature into Union with the Person of the Son of God, the Effences, Properties and Operations of both Natures be preferred distinct and entire, being united as the Ancients Speak, druggira, dreinras d.A. nie. zws, axweisws, without confusion, conversion, division or separation: Yet through that conjunction which they are brought into, Christ becomes as it were a Compa-Grum of the & xayes and Humane Nature. And accordingly the Ancients Style the Person of Christ incraous sunderen Zunde onde Tin x pistor ou or of year, fay the Fathers of the Second Constantinopolitan Council. Maximus the Martyr doth not scruple the calling

ing the Divine and Humane Natures. parts of which Christ confifts a 12665 xpist is Oliofus auto est a in des poor States and a si des velson. And as our Nature is highly dignified and exalted by its being taken into Union with the Second Perfor of the Triniev. To a certain Relation of Onenels refults thereupon between Christand its. The Apostle himself, Heb. 2. 170 favs that we are E was, of one, it en as I Tappofetion anaro of one Blood, or partakers of the same common Nature, which is the foundation of that Alliance of Brother-hood he speaks of in the next Words. And fothe 14. v. which feems to be exegetical of this, plainly carrie's it, foralmuch then as the Children are partakers of fleft and Blood, he alfo himfelf likewife took part of the fame. The Ancients as well as Moderns Ityle this a Natural Union; And indeed Christ thus is so far one with us, as the participating of the fame com-Nature amounts to. He is both if the our aparts, of one and the fame Mass of Humane Nature with us, and if tide alpatos, of one and the same Blood, being fpring from one and the same common Root or Stock (though not in the fame manner) that we are Christ and we are mess alleres

of Alliance, and Confanguinity together; which as it speaks infinite condescention, love and Grace in him feeing eauth extense fe exinanivit be emptied himfelf (which respecis the Essential condition of the Hamane Nature assumed by the Son of God, and not meerly the poverty which in that Nature he submitted to) so it declares the Dignity that our Nature is exalted to, being in the Person of the Redeemer takening affociation with the Divine Nature. And as from the Conjunction of the two Natures together in the Person of Christ there grifeth nomenta robe idequation a communication of properties between them, (which is real as to the afcription of the affections of each Nature to the Person. though it be but notworld orquarer verbal as to the predication of the properties of one Nature concerning the other) fo through the advancement of our Nature into Union with the Son of God, there are fome rays of Honour reflected upon, and some priviledges that may be affirmed of us, that the Angels themselves are not susceptive of. Yetthis is not the Union we are enquiring after; for (t) in this respect all Mankind can plead the same propinguity to Christ. The worst as well

as the best of men may enter their claim to this Relation of Oneness with him. For though the Apostle affirm that he took on him the Seed of Abraham, yet the meaning is not that fome are precluded affinity with him in the Humane Nature, while others are Dignified with that Alliance, but the sense of the place is only this, that according to the Flesh he came of the Lineage of Abraham, the promife having been made to him that in his feed Should all the Nations of the Earth be blef-(ed. Gen. 12. 3. (2) Were this the whole import of the Union of Believers with Christ, that he and they partake of one common Nature, the Oneness betwixt one Man & another were greater than the Onenels betwixt Christ and the Faithful, which directly opposeth the account the Scripture gives of it, & the intendment of the many Metaphors by which it is reprefented. Now that it should be so, is plain; Because the resemblance betwixt one Man and another obtains not only in the effentials of Humane Nature but in the defilements and finful infirmities of it; nor is there any thing in the person of this or that man whereof fomething parallel is not in the Person of every one elfe; but to imagine such an Universal

resemblance between Christ and use is both to overthrow the Divinity of his Person, and to supplant the purity of his Humane Nature Though our Bleffed Saviour hath assumed our Nature in its essential constituent parts, together with all the Natural, finless infirmities that accompany it ; yet besides His being infinitely distant from all likeness tous, upon the account of the Divinity of his Person, there is a vast dissimilitude even with respect to the Humane Nature, as it is in Him free from all tindure of impurity and concomitancy of culpable imperfections, and as it is in us defiled with and debafed by fin. . . . . d dbodd labeled

§. 8. As our Union with Christ is of a sublimer importance than meerly to denote that the same Humane Nature was in Him, which is in us; so what that is which over and above our participating of one common specifical Nature, it doth imply, is a Theme worthy of our surther search. And the Popish Notion concerning it, is that which presents first to our examen. Though the Romanists do not wholly disclaim a spiritual Union betwirt Christ and sincere Believers, yet they principally insist on a

Mixture of his Bodily substance with ours. They will have our Union with Himle to confift in our partaking of the Animated and Living Body of Christ, by manducation or Carnal and Corporeal feeding on him. And this Union they will have obtain'd by means of the Eucharift, wherein instead of feeding at all on Bread and Wine, they contend that in a Carnal manner we eat the Body, and driek the Blood of Christ. That the Sacrament of the Lords Supper is an eminent Symbol of our Union and Communion with Christ, yea, that hereby our Union and Communion with Him are in a special, though Spiritual manner promoted and maintained, we readfly grant. And accordingly we with all chearfulness acknowledge a Real presence of Christ in the Sacrament. The Truth of the Real Presence hath been always believed, and is so still, though as to the manner of it, there have been for many Conturies, and yet are fierce digladiations in the World. The Lutherans will have Christ present one way, namely, that though there be not a destruction of the Elements, and a substitution of the Body and Blood of Christ in their room, yet thev

they will have Christ Bodily present with the Elements, though hid and concealed under them: and this they express by Consubstantiation. The Papists plead for a presence of another kind, viz. that the Elements being wholly destroyed, either by Annihilation or Transmutation into the Body and Blood of Christ, he alone is Corporeally, Locally, and Phyfically present: and this they style Tran-Substantiation. There have been others who have also afferted Bodily Presence, but after a manner different from both the former, for holding the Elements to continue undestroyed or unchanged, they fancled them to become united to the Body and Blood of Christ, and to make one and the same Body and Blood by a kind of Hypostatical Union : and this may be called Impanation. And although there be at this day, and always hath been, a great number of Christians, to whose Reason none of these ways can adiust themselves, yet they all confess a presence that is Real, though they will have it to be after a spiritual kind and manner. All these four ways of prefence are Real, each in its kind and order. Nor do I know any fave the so. cinians, and some Arminians but that

in some sense or other, allow a Real prefence. Indeed Sociems, and the Men of that Tribe will admit the Lord's Supper to be only a Commemoration of Christ's Death, but will by no means have it either to feal or exhibit any thing to the Believing Receiver. That it is Commemorative and Symbolical of the Body of Christ as Broken, and of his Blood as thed, they have our aftipulation, but that it is besides both an Instituted seal of the Conditional Covenant, ascertaining all the mercies of it to such as faithfully Communicate, and in whom the Gospel Conditions are found; and also truly exhibiting of Christ and his Grace to the Believing foul, we strenuoufly affirm This the Apostle declares by calling the Cup of Bleffing the Communion of the Blood of Christ, and the Bread, the Communion of the Body of Christ, I Cor. 10. 16. This the very Nature of the Ordinance doth likewise confirm; for in every Sacrament there must be not only a fign, but something fignified ; and confequently the Elements of Bread and Wine being the figns tendred us, they must be really exhibitive of something elfe that hath an Analogy to them, and shiper and Come description but the

this can be nothing but the Body and Blood of Christ, which are as really exhibited to be spiritually fed upon, as the sensible Elements are to be Carnally. This the words of Institution also demon-Strace : for when Christ faith take eat, this ismy Body; there must either be an Exhibition of his Body tous in some sense or other, or we must impeach Christ of uttering a falle proposition in offering that to be eaten, which, according to thefe Gentlemen, in no sense is so. Yea, were the Lord's Supper nothing but a Commemoration of Christ's death and the benefits purchased thereby, it were no more to the Worthy Receiver than to the Unworthy, nor any more to the Receiver than to the bare Spectator; both which are in themselves the groffest of absordities, and withal lye in a direct repugnancy to the Gospel. It is not a Real prefence, as the Papifts flander us, but a Corporeal that we disclaim. But should we grant Christ to be locally and bodily present in the Supper, though it be Contradictions to Reason, Sense, Scripture, the Nature of a Sacrament, the very words of Institution, and the behef of the Ancient Church ; yet it would

no ways ferve the End for which it's pretended, namely its being the means of out Uffion with Christy For not to urge that were he Bodily present in the Sacra-ment, or were nothing really and substantially there but the very Body and Blood of Chrift as the Papilts affirm, it were yet the most abominable thing that ever men were guilty of to eat Him. For though fome have pawn'd,

fold, and let out their Gods to Farm, as Tertullian up- cap. 43. braidsthe Heathen; yet as Dier. lib. Cicero fay's, of all the Religions that have been in the

Apolog.

World, there were never any of fuch a Religion as to eat their God. There are some instances among the falvage Nations of fuch as have eat the Flesh, and drunk the Blood of their Enemies, and of fuch as have fold their friends to the Anthropophagi when they were either useless through Age, or in their apprehension irrecoverably sick; but no Nation hath been fo barbarous as to feaft themselves with the flesh of their God's, or to quaff their Blood. The Egyptians would not eat with the Fews, Gen. 46. 2. because as Onkelos tells us, the one did LI

ear what the others worshipped. Tis known who faid, if the Christians eat what they adore, anima mea cum Philosophis, God by distributing the Brute creatures into clean which might be eaten, and unclean which might not be eaten, did thereby, faith Theodoret, provide against the accounting or worthipping any of them as a God. Fo who will be so un-In Gen, reasonable as to esteem that a God which is Unclean, or 9455 fo Mad as to adore that which he eats. Whatever pittifull beings men have chosen for Gods, and how useful soever in their own Nature to have been turned into Cates & Viands, yet they who worthipped them have been to far from making them their repalt themfelves, that the feeing others (who made not fuch account of them; nor payed them any veneration) do it, hath been enough to excite their Rage. An instance we have of this, Exod. 8. 26. where Moses being permitted by Pharach to facrifice in the land of Egypt, return's this as a Reason why he could not: Lo, we shall (acrifice the abomination of the Egyptians before their eyes, and will they not stone us? They who had most degraded

graded themselves in the choice of their Gods, had yet more respect for them, than the Papilts who make their God a victim, have for theirs. As if it were not differace enough to their God to pawn, and fell him and that sometimes to very ill intents and purposes, (all this they have don' with their confecrated Hoft) they place the most glorious part of their Religion in the Sacrificing him, and eating his flesh when they have done. Now the only Text to fultain the weight of the Bodily presence of Christ in the Eucharist, and to justify this Cyclopian eating of Him is, Math. 26. 26. Take, Eat, this is my Body, &c. Than which I know not one place in the whole Bible that yields us more infallible Arguments to Subvert their whole Hypothelis, every word being pregnant with a demonstration against them. But all I shall say is this, that whereas they upbraid us for the admission of one Trope in the paraphrase of the words, they are forced themselves to substitute a great many before they can ferve their defign of them. Had it been the purpose of the Holy-Ghost to declare our sense and oppose theirs, I know no plainer expressions that could have been chosen to accom-

plish either the one or the other. The Words are all as plain as the Subject-Matter to which they ought to be adapted will admit; nor can the Wit of Man invent any that are more proper to manifelt the Conceptions of the Speaker, suppose him to have intended the sense that that we contend for. The Substantive verb, est is, in which many of our Divines acknowledg a Figure, is as remote from needing such a concession, and as capable of a proper acceptation as any one in the whole Enunciation. 'Tis a Transcendental Term, and fignifies as properly a Similitudinary Being, as an effential, and only the quality of the Subject of the Proposition, can determine whether it import Being Substantial or Being Intentional. Forasmuch therefore as it is here a note of Affirmation, interveening between a Sign as a Relate, and as a thing fignified as a Correlate; I affirm that the only proper Sense which it hath or can have, is to intimate the one to be vicarious for, and representative of the other. To imagine that eft as 'tis the note of affirmation between Signam and Signatum, can have any other tense than to signify, is a fancy that will never be entertained in the minds

minds of fuch who understand what they fay. In a word, 'tis a Sacramental hinunciation where it occurs, & 'tis the note by which the Relation of the fign to the thing fignified is affirmed, and therefore the whole Relation between a Sign and the Thing fignified being meerly to represent, it is impossible that it should have any other import, fave to denote that the one is fignified by the other. But to wave any further oppoling the Bodily presence in the Sacrament, though the Popish notion of our Union with Christ cannot confift without it. I fay, that supposing all which the Romanists say in the Matter of the Elements being Transubstantiated into the Body and Blood of Christ, & our feeding on Him in a Carnal manner, were true; yet this cannot be the bond of the Union which is formage nificently represented. For ( ) were this the basis of our Union with Christ, and the Nexus by which we are copulated to Him, then not only sincere Believers, but the most obdurate sinners, providing only they receive the Eucharist, should be united to Him. Admitting the Popish Hypothesis, I neither see of what advantage Faith is to one Commu-LI3 nicant,

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nicant, nor of what damage Infidelity can be to another, but that the whole of both their securities depends upon this, that their Stomacks be not quealy, and that they have a good digestion. 'Tis but to swallow the consecrated Host, and Christ and they are one, whether they partake of the Spirit of the new Birth or not. Either Pauls affertion of some mens eating damnation to themselves is false, or else the Popul Notion of our being united to Christ by the eating of his Flesh under the Species and Accidents of a white Wafer, is fo; and which of these is most likely to deserve that Brand, I leave to the umpirage of all Christians. (2) Were this the Foundation and Bond of Union betwixt Christ and his Members, there should then be none United to Him, but fuch as have first been made partakers of the Eucharist, which is fo remote from all shadow of Truth, that on the contrary none ought to approach the facred Table, but they who are first fincere Christians. 'Tis true, their pretending to be fo, if their claim cannot be disproved, obligeth Ministers to admit them; but yet it is only their being so that authoriseth them to come. 'Tis fincere Love and Gospel-Faith

Faith that God prerequires of all his Guefts, though his Stewards are often nel cessitated to take up with professions of them. Although the Sacraments be necessary necessitate precepti, and cannot be neglected by any without guilt, yet they are not fo necessary necessitate Medit, but that God hath and can communicate his Grace independently upon them. (3) Were there no other bond of our Union with Christ, save that which the Church of Rome fuggests, our Cohesion to Chrift were a very lubricous thing, and not fuch an indiffoluble Ligue as the Scripture reports it. For the Foundation of Oneness ceasing the Relation · fuperstructed thereupon must cease alfo. Union can hold no longer than the unition upon which it results and from which it entergeth, holds; now this according to the Romanifts continues no longer. than till the Form, Figure, and other Accidents of the confecrated Wafer dissolve and vanish. So that instead of an abiding conjunction with Christ, a little time unties the knot, and the incorporation of Christians with Him comes to nothing. (4) Were our Carnal and Corporal eating the Body of Christ, the Medium of LI 4 Union

betwixt Him and us, I do not fee but that Mice and Rats, oc. may come to be united to Him as well as Believers. For that these through the Priests neglect, or by some accident or other, may snatch up & swallow down the confecrated Wafer, is a thing eafily conceivable, & there are instances enough of it; and by consequence all that is necessary to the Relation of Union, intervening betwixt Christ and them, the Habitude and gean it felf must ensue also. I shall only add upon this occasion, that Minutius Felix's argument in disproof of the HeathenGods. doth with equal strength militate against the Corporeal presence of Christ in the

Quanto verius de Diis vestris
animalia muta
animalia muta
dicant, mures,
birundines, milvi ? non sentire
eos sciunt, rodunt insultant
insident: ac nisi
abigatis in ipso
Dei vestri ore
nidificant. pag.
175. Edit Oxou. 1631.

Eucharist. The Mice, Swallows and Crows, saith he, know better than you (Pagans) what your Gads are: For by gnawing and sitting upon them, and being ready to ness in their Mouths, if you did not drive them away, they know that they have neither sense nor anderstanding. (5) Though I be not forward to concern the Authority of Scripture.

Scripture to confute fenfeless and irrational Notions; reckoning it a condescenfion to encounter them with Reafon, and holding it a disparagement put upon the facred Oracles, to call in their Suffrage where Sense alone can give the decifrom ; vet I cannot but here observe, that our Lord Jesus Christ even there where he most seemingly speaks in Favour of a Carnal eating of his Flesh, viz. Fohn 6. hath in words hugely Emphatical faid enough to prevent such a Gross, Stupid, and unreasonable Imagination. For befides that not a word of that whole difcourse relates to feeding upon Christin the Eucharift, as is acknowledged by the most learned of the Roman Writers. we have in the preface to it, ver. 35. 40. and in the conclusion of it, ver. 63. a key afforded us to unlock the whole. and to affure that it is not only to be taken in a spiritual sense, but that a fleshly eating of the Son of man would conduce nothing to our Good. 'Tis the Spirit that quickneth, the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life.

16.9. Having declared that whatever the Nature and Quality of our Union

with Christ, and what ever the Medium by which it is accomplished be that it is the Person of Christ which we are United to: and having also declared that it implies something more than a meer participating of the same specifick Humane Nature; and having just now manifested that it confists not in a mixture of Christs bodily substance, through our eating his Flesh, and drinking his Blood in a Carnal and Corporeal Manner, with ours: The next thing to be disclaim'd from all room and Interest in the Idea of it, is its being a Personal Union. And this I am the rather obliged to do, because Mr. Sherlock, with little regard to Truth, and as little confiftency with himself, tells the World, That we place all our hopes of Salvap. 103. tion in a personal Union with

christ. A flander so enormous, and so void of any colour by which it may be glossed, that to what I should impute our Authors charging it upon us, I cannot

tell. Ignorance it cannot be ascribed to, seeing

on Rom. 18. 3.
p. 46. 67. and
Dr. Jacomb, (whom Mr.
Sherlock hath particularly fingled out to oppose

in this Theme) not only barely disclaims,

but refutes it; and feeing our Author himself acknowledgeth else-where, that it is only an Union of Persons, and not a Personal Union which we plead for: p. 198. & 293. And to attribute it to a wilful Falsification, were to arraign him of a Crime which I would be loath to judge any Man pretending Justice and Honesty, much less a Minister of the Gospel, guilty of. I would rather therefore think it the refult of some deduction unduely and illogically drawn from Innocent principles, or that he took it up in discourse from some of those who for their diversion throw out accusations against us at adventure, than that he either judged it to be held by us in Terminis, or that he should fasten it upon us in meer Malice, only that he might the better expose us. However, this in Modefty may be required of him, that the next time he writes, he would either acquit the Nonconformifts from the guilt of this charge, or elfe enforce it by express quotations extracted out of their Books, or by lawful Trains of Argumentation from some of their avowed Doctrines and Opinions. But to resume my Theme; That a per-

fon may by Philosophy and Contemplation attain such a degree of Union with God, as to know and understand things by a contactus and conjunction of substance with the Deity, hath been afferted both by the Platonick & some of the Aristotelian Philosophers. The passages which occur in Plotinus, Porphyrius, Famblichus, and Proclus ( all great and famous Platonists) of such a tendency, are numerous, and need not to be here transcribed. The possibility of arriving by Contemplation, at the knowledg of the first and supreme cause, ம்s வ்சழ नक कि मि Beagla Biyovre i olov a lausva, by a kind of bodily touch, is afferted in those Fragments of Metaphyficks Fathered upon Theophraftus the Disciple of Aristotle, and the immediare Successor in his School. The same Imagination became espoused by the Arabian Philosophers, especially by Averroes a great adorer of Aristotle, and who hath fignalized himself by his Commentaries upon him. Had this Notion been only entertain'd by Contemplative Heathens, I should not have taken notice of it, but it was imbib'd, and that very timely, by Persons professing Christianity. Origen seems to have been one of those

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those that were first tainted with it, and to have received it with many other Platonick Dogms, with which he corrupted the Truth and fimplicity of the Gospel, either from Ammonius the Renowned Professor of Platonism at Alexandria, whose Schollar he was, or from some more ancient Patrons and Advocates of that Sect. From origen the Ancient Monks derived the Ferment & leaven of it. The counterfeit Dionyfius Areopagita (for that he was not truly the Person whose Name he assumes, and that he lived not till about the Sixt Century, or at least the Fift hath been demonstrated by Scultetus, Rivetus,

Dailleus, and is acknowledged by Petavius) appears by the whole of his

Dogmat, Theolog. Tom. 2. lib. 1. cap. 3.

Discourse de Mystica Theologia, to have been dipt in that Mad and Frantick Notion. From all, or some of these, it spread among the Romish Monasticks, I mean such of them as are called Mystick Theologues. Nothing more frequent with that fort of men, than a tattle of an intime Union with God, whereby the soul becomes Deisied. And from them the Weigelians, and Fa-

milifts

milists borrowed their Magnificent language of being Godded with God, and Christed with Christ. The adventurous determinations of the School-men concerning the Beatifical Vision smell rank of the same Blasphemous, Nonsenfical figment. For by their contending that the Divine Essence is immediatly united as an Intelligible species to the Intellect of the Bleffed, and that this (pecies and the Glorified Understanding do not remain distinct things, but become identified, they do in effect affirm the foul to be Transubstantiated into God, and to be really Deified. And seeing 'tis a Matter of easie demonstration that the knowledg which we shall enjoy of God in Heaven, differeth only in degree from that which we possess here, (otherwise 'tis both altogether unintelligible and uncapable of rational explication ) it will follow by a short Harangue of discourse, either that Believers have no knowledge of God in this life, or elfe that their fouls become Deified and effentially United to God by knowing Him. I need not name the admired Non-fense and highflown Cantings of the Quakers which carry a broad fac'd aspect this way: That

which we have fuggefted, is enough to instruct us out of what springs they and ether Wild Enthusiasts have drawn the putid conceits which they propine to the World. But as to the Persons whom Mr. Sherlack censures for placing all their bopes of Salvation in a Personal Union with Christ, I dare not only fay, that they renounce any fuch Union, but that there is nothing in their Principles which confequentially leads to it. If our Doctrine of Believers Union with the Perfon of Christ cannot be defended without introducing a Personal Union with Him, we profess our selves ready to disclaim it. and do affure all the World, that if it harbour any fuch thing in its bosom, our meaning is not so bad as our Opinion. We believe the Person of Christ, and the Persons of Believers to remain diffinct after all the Union that intercedes between them. We are thankful for the Influences of his Grace, and the inhabitation of his Spirit; but we detest thole swelling words of Pride and Ignorance, of being Christed and Deified. Whatfoever be the Nature and kind of the Union between Christ and Christians is a Hypoftatical Union it cannot without Blasphemy be imagined to be.

For admissing onge a Personal Union at will immediately follow, that Christ and They are but one Person. As two drops of water which existing apart made distinct supposita, coming to be Physically United, make but one Physical Body, Substance, and suppositum, forwo or more sublisting Intellectual substances which confidered separate are so many Perfons, do by Perfonal Union come to have one fingular subfistence, and to make but one Person. Now to imagine this of Christ & Believers, interfere's with all that Reason which as Men we are posfeffed of. To be One Person with Christ. and yet to be locally diffant, is a thing which our Discursive Faculties will style a Contradiction. Seeing similitude and Identity are opposite Notions, and our highest attainment, is only to resemble Christ, it is impossible, that by any Union whatfoever, we should become one Individual Numerical Person with Him. Innocency and guilt, Legal Merit and Demerit (not to mention other lanumerable Adjuncts) do too vastly disagree to center in the fame Individual Subject, or to be predicable of the same Identical Intellectual Being. To be made One real Phy-

Physical Person with Christ, is an Hypothesis arrended with such a troop of Abfurdities, that he neither understands what Christ nor himself is who gives it entertainment. They are rather to be encountred with an Anathema, who espouse fuch a blasphemous figment, than to be combared with Rational Arguments; nor should I have further concerned my felf about it, than barely to disclaim it, but that we have to do with some who will not believe us, unless we disprove it alfo. And indeed it feems to have been an apprehension of the Non-conformists owning a Perfonal Union with Christ, which influenced Mr. Sherlock to tell the World that it is not very intelligible how we can be or abide in the Perfon of Chrift, and that tis more unintelligible

still, how we can be in the Per- p. 147.

fon of Christ, and the Person of

Christ at the same time be in us, which is a new piece of Philosophy, called Penetration of Dimensions. In reference to which I shall only say, that as our Author's supposition, so far as it relates to the Opinion of the Non-conformists, is both false and disingenuous; so the Medium by which he assaults the thing supposed, viz.

A personal Union, is weak & sophistical. For as the preexisting Corpufeles of Matter do without any Penetration, or withour ceasing to be entitatively as distinct as they were before, come to constitute one Physical Body meerly by being copulated together, and brought into a Continuity; and as the meat which we eat being concocted in the Stomach, that Laboratory of Nature, doth incorporate it felf with the previous Corpufcular Particles which constitute our Organical Body, without the coexistency of two or more of them in one and the same Individual place, which is that we ftyle penetration of Dimensions: So I see not but that a Hypostatical Union of Christ with Believers might be easily defended, if Penetration of Dimensions were all the inconvenience it were liable to. Tertullian, who thought God Corporeal, (as didalfo the Anthropomorphites and the Audiani) little dream'd thatia Personal Umon could not be maintain'd without Penetration of Dimensions, forasmuch as he believed the Incarnation of the Son of God, and the Hypostatical Union of the Humane Nature to the Eternal xópes. And though the Opinion of the Corporeity M ma PARA!

reity of God hath not only been condemned by the Ancient Church as an Herefie, but rationally refuted and demonfrated & to be both blafphemous abfurd; vet I do not remember that amongst all the Arguments levied against it, that this of Penetration of Dimensions through the Personal Union of the Humane Nature with the Word is fo much as mentioned. Though some of the Primitive Fathers, as well as the Hereticks styled Luciferiani, held the foul to be Material, yet they never imagined that through being united to the groffer Matter, of which the Humane Body is fram'd, that any penetration of Dimensions enfued; nor is this Medium mustered against them by any that have accosted and baffled their opinion. There are fome odd Stories in Authors worthy of Credit, which feem to import a Personal Union betwixt two created Intellectual Beings, and yet I do suppose that no man, unless it be Mr. Sherlock, will thence infer a penetration of Dimensions. One is in Buchanan's Hiftery of Scotland, where he rells us of a Monster which from the middle downward, having but one Body, had from thence up-M m 2 ward ward two, and that what ever impression was made upon the lower parts, excited a perception in both alike, but that one only was affected by affaults made upon them, where their Members and Organs were distinct. Now this together with their frequent quarrelling with one another, seems to argue that they had two distinct souls, and different formal Principles of perception and operation, and yet that they were personally United, seeing both every impulse upon the leggs and thighs was perceived by each of them, and also because the inferior parts were under the insuence of the

oneHead as well as of the other. An inflance something parallel to this, we have in Voetius de Crea-

whome, where he tells us of a young man whom thousands in Holland saw, who besides a Head which he had in its due and natural place, had another prominent and jetting out from his Belly, and that these two Heads were inhabited and actuated by distinct souls, as appeared by the contrary perturbations and opposite passions which sometimes, even to their falling out with one another, display'd

play'd themselves in them. In fine, though we both disclaim all Personal Union of Christ with Believers, and about the ascribing any such thing to sinful Worms as Identity with the Holy One of God; yet I do not see that the opposing it by a Medium drawn from Penetration of Dimensions, is either folid or pungent.

6. 10. They who instruct us in the arranging Discourses, do not only advise that in our Ratiocinations the flronger Reasons ought to succeed and support the weaker, and our Velites precede our Triarij; but that those things which perplex our progress, though they do not directly oppose it, should be first removed before we address to that which is either more difficult to be established, or more particularly contradicted and gain-faid. And accordingly having proceeded hitherto in the best Method, and by the most Regular steps I could, and discharged the Notion of Believers Union with Christ from all such things as have no room in the Fermal Idea of it; we are next to apply our selves to the consideration of these Mm 3 things.

things, which though they forme way or other enter its conception, yet they neither adequately declare it, nor are the Immediate foundations of that Mystical Union betwixt Christ and Christians, whose Quality and Complexion we are enquiring into. And the first thing which here falls under our prospect, is, that though there be a Legal Union betwixt Christ and Believers, yet a Legal Union alone will not suffain the weight of all the Scripture-expressions which declare the mystery of our coherence with our Bleffed Redeemer. A Legal Union I not only grant, but affert, only I say that the whole of a Believers Union with Christ is not comprehended in it. Two things then Lam to proved to That there is fuch an Union between the Lord Tefus Christ and the Elect of God, as may be ftyled a Legal Union. Ta. That this is not all the Union which intercedes between Him and Believers, 1. Christians may be faid in a Law fense to be One with Jefus Christ This I account my felf obliged to justifie, because Mr. sherlock, by endeavouring to invalidate the Media, upon which it is built, hath not only undermined, but in effect denyed it Now 10 M

it is not by any Act, Convention, Appointment, or Delignation of ours, that Christ comes to be constituted our Delegate, Agent, Representative or Surrogate. We had neither any power over the Son of God to Substitute or interpole Him in our room a nor over the everlafting Father to oblige Him, to accept any farisfaction from him, or to admit that His Sufferings should be effectual to Redeem us. Yea, baving loft Gods Image, and forfeired his Favour, we were fo far from being thoughtfull how to recover either the one or the other, that Defpair vin our felves, and Enmity against God were the Natural Actendants of our Sin and Mifery The Law Union between the Redeemer and us, is the Emergency and result of a Federal Pact between the Father and the Son. The Bleffed Trinity having refolved to manifest the glory of Immense Wisdom and Infinite Mercy in the recovering Lapfed Man from Sin and Wrath, the Father by an act of Soveraign choyce and unconceivable Love invites the Son to interpofe between the Law and us, and the Son by the like Love and Complacential Election condescends to do so. Though M m 4

the exuberant fulnels of God superfede all thoughts of any real accession to Him in any of His perfections o yer in this great transaction towards Many we must conceive Him not only acting in confiftency with the Honour of his Ateributes, but to the declaration of the Glory of all his properties. Man having thaken off his dependency upon God by transgressing the Law of Creation, Gods Rectorship over him, which is Regulated by his Wisedom, Holines, Veracity, and the Eternal Rectitude and Righteoulnels of his Nature, would not allow that he should be received into Favour, but in such a way, and by such means, as may fecure the Ends of Government, manifest the displicency that is in God to Sing evidence his Truth and Immurability in proceeding according to the Penal Law which in pursuance of his own Attributes & Mans Rational Nature and Relation to God, he had at first enacted. And as upon the supposition fore-going, neither the Glory of Gods Attributes chad been fecured, nor His Authority omover the World preserved from Contempt, without the interpolure of One every way qualified between the Law.

and us to fuffer its Benglty, and Justice to is tomake atonement of Solin the inrerpoture of the Son of God, there was the Invitation and confent of the Fasher neceffaryas well as a voluntary confent and undertaking of the Son. Without a Call on the Fathers fide, the fufferings of Christ would have had notendency to the Glory of God, nor have been pleadable as effectual to Redeem us and without the voluntary confent of the Son, he could neither in Justice have fuffered penally, nor could his fufferings Have been propiniatory for Man Christs foffering in our stead, and being punished for our fins, as well as the whole efficacy of his Death, and Ment of his Paffion. bear upon an antecedent contract between the Father and him. And this Agreement which Divines call the Covenant of Redemption, is the foundation of that Legal Union between Christ and us. To fay that Christ suffered only for our advantage, and not in our room is plain Socinianism, and to fay that he bare our punishment without benoting charged with our guilt, is plain Non-fenfe, and to grant thefe, and yet to remonstrate to fuch a Relation between Him

Him and us, as may and ought to be styled a Legal Union, is to vent repugnancies in the same breath. However I shall endeavour to give some further proof of this Union betwixt Christ and the Elect in a Law-sense, by unfolding the Notions of Sweety and Mediator, which our Author hath studied to disable from doing us any service in this Matrer. Expuss, the word which we render Surety, occurs but once in the New Testament; I do not deny but that its found thrice in the Apocryphal Writings, and that the Verb in yvaqua, to become bound for another, is used several times by the 70. viz. Pro. 6, 1. & 17, 18. Asalfo niegon Surety fip occurrs, Prov. 22.26. Exques is deduced by fome from mornion.

Vid. Eustath. in hand, and to import the striking of hands, which was an ancient symbol of one's becoming bound

for another. So fob. 17,3. Put me in Surety with thee, who is he that will firike bands with me? and Prov. 22.26. Be not thou one of them that firike hands, or of them that are Sureties for debts. And by the way, this may instruct us what to think

of the Witas well as the Modefly of Mr. Sherlock for reflecting on Dr. Jacomb, meerly because he had expressed the Ferderal transaction between the p. 289. Father and Son by firiking of hands, though it was only to declare the compact between them by allacion to a rice and ceremony which among men is Symbolical of some pact and agreement. Others derive the word raga The prins five wie the Earth, because that of all the Elements hath not only the greatest fixative frength and virtue with reference to other things, but is in it self the Immoveable Center of the World. 'Tis ufually rendred by Sponfor, fideiuffor, pres, an Undertaker, an Engager, a surery. And this is acknowledged by all to be the import of it, Heb. 7. 22. Where the Apostle declares of Christ that he is the Surety of a better Teffament or Covenant. The main difficulty is whether Christ be the Surety of the Covenant from God to us, or the Surery for us to God. The Socimians unanimoully understand it of his making Faith of, and ratifying the Covenant from God to us. He is bile av chisney infractor ashar cochink

Sponfor federis appellatur Jefus, quod nomine
Dei nobis sposponderit, i.e. sidem fecerit Demissiones servaturum esse. Non
vero quasi pro
nobis spospoderit
Deo, nostrorumve delictorum solutionem in se
receperit, in loc.

styled the surety of the Covenant, says. Schlichtingius, because he undertakes in the Name and behalf of God to us, that all the promises of it shall be made good and performed; and not because he undertakes to make satisfaction on our behalf to God. And indeed, though both Grotius & Dr. Hammond go this way, yet our Authors paraphrase hath greater affinity in its Phraseology

to Schlichtingius's gloss than to either of theirs. His words are these,

p. 289. To be Surety of the Covenant fignifies no more than to confirm and ratifie the Covenant, and to undertake for the performance of it, that all the promises of the Covenant shall be made good upon such Terms and Conditions as are annexed to them. But first: Should it be granted that Christ, under the Notion of Surety, hath ratified & confirmed the Covenant, yet it will not follow that this is the principal, much less the sole reason of the denomination of Sponsor which is ascribed

afcribed to Him. That the confirming the Covenant was a subordinate end of his Incarnation and Death, many do allow, but that it was either the only, or the fupreme End, without renouncing our Bibles cannot be admitted. His being Surery of a better Testament, is equipollent to his being flyled the Mediator of a better Covenant, Heb. 8.6. and Mediator of the New Testament , Heb. 9. 15. And therefore the whole of his Mediatorthip not confifting in his publishing the Covenant, and undertaking in the behalf of God, that the promises of it upon fuch and fuch Terms shall be made good; no more can his being the Surety of it lye folely in that. Besides the Office of a Prophet, (wherein he transacts from God with us) which belongs to Christ as Mediator, there also appertains to him the Office of a Prieft, wherein he afts for us with God. But seeing I said that the Notion of Surety, Heb. 7.22. is of the same import with the meaning of Mediator, Heb. 8. 6. & 9. 15. It was because it is his Sacerdotal Office, with respect to which he is in both these places, fo styled. Though there be other Offices which as Mediat or he exercifeth rowards

towards the Church, and which other places of Scripture bear Testimony to; ver it is his Office of Priest alone that is intended in the Term Mediator, in both the fore-going Texts. And so the Notions of Surety and Mediator are of the same Latitude, otherwise his being Sponfor is a much narrower Notion than his being Mediator. 2dlv. Though the admission of Christs being styled Surety of the Covenant, because he hath ratified and confirmed it, will not preclude his being Surety also upon other accounts : yet I will add that there is nothing of his ratifying the Covenant, and undertaking for the performance of it, intended in that Term. Now the Reasons that fway me to this belief, and confequently to judge Mr. Sherlocks paraphrafe not only groundless but perverse are these. (1.) It shakes Gods infinite Veracity, which is the foundation of all Divine Faith. We may sometimes question whether such a Declaration come from God; but admitting once that it is His. there is no room left to suspect its being True. To make promifes, is the Iffue of Gods arbitrary and foveraign Will, but to keep and fulfil them, being made, pro-

proceeds from the Eternal Rectitude and Sandity of his Nature. To deny his Being, is a leffer disparagement put upon him, than to imagine that he can fallifie his Word. Christ needed a Testimony from God to confirm his Mission, but God needed none from Him to establish his being True and Unchangable. Though we need good affurance that they who pretend to be the Heralds of Heaven. be not Impostors, yet the only reason of believing what God faith, is his own Infallibility. (2.) The Apostle reckoning up all the evidences of the Immutability of God's Counsel hath omitted this. and thereby precluded it from the number of them. Other security in order to our Consolation we need not, nor hath God thought fit to give any but his Promise and Oath; And as by the first he gives us a See Heb. 6. Right (providing we an- 16,17,18,19, fwer the Conditions annexed to them) So he affures us by the fecond, that there are no latent reserves. (3.) Had the A- see. postle been introducing Christ in the place of, and advancing him above Moses, who acted for, and from God

God to the People, there might have been fome probability in Mr. sherlock's gloss; but by introducing him into the room of, and exalting him above Aaron; who acted in behalf of the People towards God, there is a plain overthrow given to it. Schlichtingius; who useth not to be over liberal in concessions relating to the honour of Christs Priest-hood, yet grants credibile esse in voce Sponsoris sacerdotium Christi intelligi. That the Priesthood of Christ is in all probability implied in his Spon-'Tis true, he takes a course by for hip. the Notion which he affigns of Christs Priesthood, namely, that in eo pracipue Christi facerdotium confistit quod per Christum Deus promisa sud nobis exhibeat, that his concession shall little avail us; but as I dare not think that Mr. Sherlock will espouse it so; Ishe do, I shall know whom to lift him among, and what to reply to him, but in the mean time I forbear. It being once evinced that the Vadimony of Christ relates to his Priesthood, we do thereby immediately obtain that the ratifying of the Covenant is no part of his Suretyship : For all that Christ does under the reduplication of a Priest, is for us, and in our behalf towards

wards God a but to undertake that the promises of who Covering shall be made good is to act from God to use In brief that Christs Sponforfhip relates to his Prietthood there needs no more but the confideration of the context to convince fuch as are teachable; and for others, I know no means fufficient to infrenct them, neither have I the vanity to attempt to His Susception of Suretyship is cherife and befis of his Sacerdoral Office, and whatfoever he did in discharge of his Priefly Function, it was in purfuance of his having substituted himself our Span for and accordingly the beautie and Boundaries of his Suratify troto be de fined by a furvey of what he berame ivable to, and performed as our High Prieft. For though the compact and convention between Him and the Pather be the found dation and fountain of both, yerhis Priefts bood is immediately rerected upon his fufception to be our Pres or Surety has And forasmuch as his being our sponton arifett from an agreement which direr vehicle ber ben bei Fabber and Him and exercechie Telf in the works of his Sacerdoes Functions we must therefore have recourse in the leasn the Standart and found Nn MeaMeasure, by which the full import and extent of his being our Surety is to be regulated and determined. The importance and derivation of the Term as applyed to Transactions amongst men, falls infinitely short of expressing the Vadimony which Christ entred into and undertook. For besides that, the one relates to Crimes, the other to pecuniary debts; and that the party, to whom the Security here is given, stands considered as a Rector, whereas elsewhere we confider him as a meer Creditor; there are also other essential differences, namely, that in transactions amongst men, he who gives the Security Supposeth the Debtor Solvent but in the case before us, our inability to fatisfie, lay as the ground-work of the whole of Christs susception. The Law of Creation which had a threatning annexed to it, denouncing wrath against all manner of transgression, being by us violated and broken; it pleased God (though he did not relax the punishment at least in its essentials which was threatned) for the exalting the honour of his Grace, to dispense with the Law so far as concerned the immediate subject, and to allow a substitution. Upon this, in com-

complyance with the Call of the Father? doth the interpolure of the Son enter-And the great end of his concerning hims felf being the advancement of the Glory of Gods Wildom and Mercy in our recovery in such a way and manner as that not only none of the Divine Attributes should be impeached or eclipsed, nor the Decorum of Gods Government spoiled . but that through Sins having a meet recompence measured out to it, God might appear the Protector of his Laws, it was thereupon negessary that He should undergoe the punishment which the Justice and Law of God made due to And forasmuch as this could not be effected without having our fins transferred upon him; he therefore substituted himself in our room; and became our arridoxos and Surro-And this is all that we mean by our Legal Union with Christ, which the Term and Notion of his being our Surety doth not only display and illustrace, but confirm and prove. And whereas Christ is styled the surery of a better Covenant, it is because the Bnacting of the Covenant of Grace respects his undertaking to be made Nn 2

Sin, and to undergoe the Curse as the Moral cause and Condition without which there had been no overtures of mercy made to the Sons of men.

Appellatur Sponfor quia spospondit & ultro in se suscepit prefare omne id quod Justinia & Lex Santta Dei que nes mutari, abnegari distimulari potuit, exigebat set fieret, si bona Testamenti pax, vita, salus nobis donari & nostra fieri debebant. Momma de varia conditione & ftatu Ecclef. Tom. 1. cap. 1. p. 8.

It was in confequence of Christs fusception to be our sponfor, and with respect to the Obedience of his Life, and Sacrifice of his Death as the procuring and deferving Cause, that God entred into a Covenant with Man-kind, promifing to pardon their fins, receive them into favour. & crown them with life, upon fuch terms &conditions as the Father & Son thought fit to prescribe. What these are, the Gofpel declares; nor is any man actually forgiven, justified, or admitted into friendship with God.

but upon a performance of the conditions, and having the qualifications there required. Christs own discharge was an Immediate consequent of his sufferings,

and they for whom he suffered had also immediately a Fundamental Right of being acquitted but their actual deliverance was to be in the way & order, that He who had subflitted himself in our room! and he who had both admitted and been the Author of the substitution thought fit to appoint. This I have the longer infifted upon, because our Author either doth not or will not understand those whom he writes against. For by what he fays against Dr. Facomb upon this Theme. I am apt to think that he conceives himfelf too Witty to understand what he reads, or that he confults the Nan-conford milts Book only that he may turn them into Burlefque & ridicule, He First Fathers fuch a Notion of Christs being our Susery upon Him, as neither he nor any man that was in his Witts ever held, and then fets himself to exercise his Eaculty in oppoling it. To affirm of us that we make Christ our sponfer to discharge the Offices of Piety and Kirtue, p. 294 Juffice and Temperance in our flead as Mr. Sherlock doth is to impute his own mistakes to us, that he may the better upbraid us. Although we plead the Meritorious Righteousness of Christ against the

Nn 3

the accusation of the Law, yet we contend for a personal Righteousness of our own, to answer the demands of the Gofpel. Our fulfilling the Terms of the New Covenante is the condition ennitling us to the Righteoufness of Christ. by which alone we escape the curse of the Old. Though Christ hath merited all that Grace, in the strength and virtue of which, we repent, believe, and obey, yet it is we our felves that do fo, and not Christ. And therefore I have nothing further to fay to our Author in this Matter, but must suffer him to fight with his own shadow. Let him but once instifie his charge of our making the Personal Righteou ness of Christ our Personal Righteonfness, or that we maintain Christ to have fulfilled all Righteou (nefs in our flead; and I do here affure him that I am not only ready to allow his severest reproofs. but to commend and fecond them. till then I leave him to encounter the Wind-mills of his own Imagination, and to hew the posts which his Fancy hath erected in the room of Phanarick Adverfaries.

The Notion of Mediator, and the ferviceableness thereof, to conduct us to the belief of a Legal Union with Christ, is that which we must address next to the explication of. Medians, which we render Mediator, is a Term in a manner peculiar to the facred Writers. "Tis true, he whom Thucydides Styles uses smashe, the Schotiaft calls profine & Diarning. It is derived dato as plan and fignifies one that interposeth between two parties at variance, to accommodate and compose their difference. The Socinians, those declared Enemies of the fatisfaction of Christ, though they retain the Term as applyed to Him, yet they do fo enervare the meaning of it, as in effect to overthrow what in words they feem to acknowledg. For by stating the whole of Mediatorthip in his being God's Legate, and the Interpreter of the Divine Will to Man, they not only supplant his Mediatorial Office through disclayming the principal Reasons and Ends of it, but mistake the true and primitive import of the word. There may be an internuncius between parties, who stand in alliance of friend-Thip; but Mediator includes in its idea, a supposition of difference among those be-Nn4

tween whom he interpoleth, An incirculation is in its in. A Mediator is not of one, faith the Apostle, Gal. 3. 20. That is, 25

Ends hit sumo a neutro iv. Non solet sequester se interponere interponere inter cos qui unum sunt. i. e. qui bene convenium. Grot. in loc.

Non unius partis sed duarum earumque dissidentium. Jacob. Capel. Grotius expounds it, There is no need of a Merdiator between those that are at agreement. Meddation not only implies two diffinct parties, between whom there is to be an interposure, but also that there is a variance to be accommodated. Suidas gives us the true import of weitus when he renders it by demorbids a Peace-maker. I do not

deny but that Christ's discharge of his Prophetical Office is a part of the exercise of his Mediatorship; But as the whole of his Mediatorsal undertaking doth not consist in his being Gods Ambassador to declare His Will, and the purposes of his Grace concerning us; so a variance between God and us lies at the bottom, and gave occasion to his comeing forth as a Legate from the Lord to us. The whole Tenor of the New Covenant, whereof Christ is the Messenger and Appostle,

postle, importeth a difference between God and us, through the violation of a former. As the prescription of Repentance to us, together with the whole of that Religious Worship which God requires of us, argues him reconcileable. fo it fpeaks him antecedently offended. Idis an affront to Reason as well as Scripture, to imagine a Mediator without respect to a fore-going difference. Some have conceived [though as well against as without the countenance either of Reason or Scripture) that the Son of God should have been Incarnate, though man had persevered in his Integrity; but none fave the Socinians ever dream'd that any one could come in the quality of a Mediator, where there was not a previous difference between those in whose behalf he so appeared. That he should be styled a Mediator, meerly with regard to his declaring God's Grace and Favour to man, together with the duty which God required of us, is repugnant to every Text in the Bible, where the Term occurrs; and that it contradicts the common sense of Mankind in their apReceptà signisicatione & vulgari usu loquendi, factum est ut is qui pacem inter duos quocunque modo conciliet Mediator appelletur. de Servat. p. 1. C. 7. plication and usage of the Word, Socious himfelf is forced to acknowledge. Now as an interposure between two
differing parties to compromise a difference is
included in the Idea of a
Mediator, so there are
several things intrinsecally belonging to the

Mediatory Office and Work of Christ, which do not appertain to Mediation fimply confidered. For whereas other Mediations are chiefly managed by way of entreaty and intercession, the Office and Work of Christs Mediation confists not only fundamentally, but principally in his oblation of himself as a Propitiatory Sacrifice. I do not preclude the Intercession of Christ from bearing share in his Mediatory Work; I only fay, that as the whole of his interpolure is not to be confined to it, fo it had in every part and degree of it a respect to, and did bear upon his giving himself for a Ransom. Not only his Intercession now in Heaven, which excludes the gestures of a formal supplicant (these being both incon-

confiftent with the state of Glory, to which he is exalted, and the accomplishment which he hath made of all that was required of Him as the ground and Motive of the Communication of Mercy to us) and lyes meerly in the reprefentation of his Meritorious paffion and Sacrifice. (which whither it be at any time accompanied with an articulate voice. I do not determine) but his intercession here on Earth, which (as well because the Oblation and Sacrifice that he was afterwards to represent, was not then dispatched, as in Analogy to the state of Humiliation he was then in ) behoved to be vocal, and in way of formal supplication; I fay not only the one, but the other alfo, respects his Mediatorious passion as their Foundation, and as the cause, ground & motive, with relation to which the things interceded for are procured. Christs interpolure as Mediator between God and Man, took its rife from, and bore upon a compact between the Father and Him. that he should be Incarnate, and give his Life a Ranfom for many. This the Holy Ghoft doth most emphatically instruct usin, I Tim. 2.6. Heb. 8 6.9. 15. & 12. 24. which are all the places where he is

in express Terms so styled. Now bad not the susception of our fins preceded as the Antecedent impulsive canfe of Christs sufferings, he could neither be said to be made sin for me, nor to bear them, nor to have them laid upon him, nor to de for our Offences , nor to be our Ranfom: Nor could the inflicting of fufferings upon him have been either good in it felf, or an act of Rectoral Justice in God, or have had any tendency to his glory, or to the honour of his Law, or to deterr Sinners from offending; yea, preclude once the confideration of fin as the meritorious cause of the Agonies which Christ underwent, and the Love, Wifedom, Justice, and Rectorship of God are obnoxious to reflexions, and fland lyable to be impeached. And if it be once obtain'd that our fins are the Meritorious impulsive cause of Christs Death, his susception of our Guilt will necessarily follow. For Guilt being nothing but an Obligation to punishment, & it being impossible to conceive such a habitude betwixt a person and fin, that it should be the meritorious impulsive cause of his punishment, and yet he not be under an obligation to punishment, it plainly follows that

that guilt must be supposed antecedent to. a demerit of punishment. Guilt and punishment being Relates, he that is obnoxions to the latter, must be previously under the imputation of the former as Bishop Andrews expresseth it; Christ was first made fin in respect of the Guilt, and then a Curse in respect of the punishment. Serm. of Justification on Fer. 23.6. Where Sin is so charged, as to expose a person to a demerit of punishment, there is an obligation to it, & where there is such an obligation to it, there is in some sense or other Guilt. Those very arguments. whereby we overthrow the Popish Dogm of Believers being discharged from the Guilt of Sin but not the punishment, do equally disprove Christs undergoing the punishment of Sin without susception of the Guilt. In brief (1.) Through a convention betwixt the Father and Son our fins are so charged upon and transfered to Christ, as to be exacted of him; and he hath submitted to the Demerit of them, so as to undergoe the penalty in the substance and kind of it, (though not in the Adjuncts and Consequential accidents which would have accompanied it upon such weak, finite, depraved subjects

as we are ) that we should have undergone. (2.) Through Christs interpofing as Surety and Mediator by fuffering in our stead. God hath so vindicated his own Honour, afferted the Authority of his Commands, and fatisfied the ends of Law and Government, that he accepts of what Christ hath done and suffered as full fatisfaction to his Law and in confideration thereof, without any reflexion upon his Attributes, or subversion of his Rectorship, he makes a tender of pardon to us. (3.) God having admitted the interpofure of Christ on our behalf, & having inflicted sufferings upon him as a punishment for our fins, and having accepted those sufferings as a Sacrifice of Atonement for the expiation of our Guilt, and having also agreed with his Son and declared in the Covenant of Grace the Terms on which we are made partakers of the benefits thereof; we upon a performance of these conditions, come to have all that Christ did and suffered, as our Mediator, imputed to us in a Lawfence. That is, the Law owns that Christ intervening in our room, hath answered all its demands, so that God in confiftency with its exactions, may be both just

in himself, and yet be our Justifier. And this being all that we intend by a Legal Union with Chrift, namely, that by the Covenant of Redemption, Christ so becomes our Surrogate as to have our fins in a Law-fence imputed to Him, and that we through fulfilling the Terms of the Covenant of Grace, have all that, which He as substituted in our place and stead, did and suffered, imputed in a Law-sense to us: He must not only disclaim Christs being Mediator in any proper sense, but renounce the whole Gospel that denys it. Having not only declared, but justified that there is a Legal Union between Christ and Believers, and having also stated and defined what it is, and wherein it confifts, all that remains incumbent upon me, relating to this Head is, to shew that the whole of a Christians Union with the Lord Jesus, is not comprehended in this, nor hereby expressed. And 1st. There are many Scripture Texts manifestative of an Oneness that the Saints have with Christ, which a Legal Union doth not come up to the heighth and grandeur of. As there is not any one thing in the Gospel which the Holy Ghost hath judged meet to express in greater variety of phrase

phote, than themystery of our cohesion with Jefus Chrift : forthis Legal Union can no ways fultain the weight of most of them. Tis not confiftent with the Wifdom and Goodness of God to enteresin us with pompous words, or to treat us with Hyperbolical expressions, when he is declaring to us the Mysteries of Faith, to which he not only requires our affent, but hath made much of our comfort and duty dependent upon them. Who can think that a Legal Union is all that the Holy Ghoft intends by our being one Spirit with the Lord, and being ingraffed into Him as Branches are into a flock, or root; cemented to Him, as the building is to the Foundation; incorporated with him, as our Aliment and Food is with our fleshly substance, ligu'd and connected to him, as the Bodily Members are to their Natural and Vital Head ! I know all these expressions are Metaphorical yet I also know that they must be declarative of something that is not only real, but whose greatness it is not easy to conceive. As the variety of Metaphors which the Spirit makes use of to decipher it by declare its importance, so the quality of them ferves to incimate that it is not. meerly 1 214

meerly a Legal Union. If there be no other Onenels between Christ and fincere Christians, but that which we have been diffeourfing of, there could not be a Symbole worle chosen to express it by. there being no Analogy between what the phrases originally figuiste, and that which they are deligned and brought to illustrate. adly, Those things being diffine and different whose ideas are for the formal Conception of our Legal Union with Christ being hugely different from the Notion which we have of our Spiritual Union with Him, it plainly follows that our Myslical coherence to Him, imports fome thing besides a Legal Onenefs. Now that the Idea which we have of the one, is distinct from that which we have of the other, appears (1)in that our Legal Union implyes a Relation to Christ as our High Priest and Sponfor, interpoling and acting in our behalf towards God; whereas our Mystical Union respecteth Him as acting to us in the quality of a Vital Head. (2) Because the wincelam of that is Christ's fosception of our fins upon him, and the Fathers imputing them to him; but the nexm of this is the Spirit of Christ dwelling in us, and

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and principles of Grace infufed into us. (3) Because the result of our Legal U nion is the imputation of what Christ in our stead did and inffered, for Righteousnels to us, and discharge from Wrath but the effect of our Spiritual Union is further communication of Grace, together with quickning Influences whereby we grow up into a higher conformity with our Head, and are more and more alapted to live to God. 3dly. Thole things are different, whereof the one is the meritorious fruit as well as the Confequent of the other; and that this is the babitude which the things before us stand in, might be easily demonstrated, For though many of the formal benefits of a Legal Union, such as Actual discharge from Wrath and Justification to Life, do not arrive to us, but through the intervention of a Spiritual conglutination to our Mediator, (it being not only in the power of the Father and Son to appoint in what order, and upon what Terms we should have an Interest in the purchased Redemption; but the very Nature of our deliverance, which was not only a ranforming us from Wrath, but a restoring us to the favour of God, and

and exalting us to a superadded blessedness, required that it should be in such a
Method and upon those conditions, as
that God might both exercise for giveness
in consistency with His Holiness, and we
be adapted for that to which we were advanced) yet, even our spiritual Union in
the very vinculum & bond of it, is a purchased with of what Christ as substituted
in our room, and so one with us in conspecta curie, did and suffered. Yea, the
Honour of being Heir of all things, and
Head of Influence to the Redeemed, is
a reward of what Christ underwent and
performed as one Surery, in the relation
of which he stood Legally United to
instantial

6. 11. I now proceed to the confideration of Moral Union, which is all that fome (and those very considerable Perfons) will admic to intercede betwixe Christ and Believers. By Moral Union we understand a Harmony of Wills, an agreement in defigns, a confederation in affections; in a word, an Union by way of mutual and reciprocal love. Tis styled Moral from its band or ligature, which is Love. Love is not only the

he principal and chiefeft; but the fource and fountain of all humane Affections. All dae Affections are but the feveral forms and hapes of Love, Defire, Fear, Augero Hope, Serrow, Delight , oc. are but the various Forms and Afpects of Love according as its Object is circumstantiated under the confideration of abfent, present, ashe, or difficult to be enjoyed, on Asothe Object Beloved is affected with this or that Circumflance, for Love receives a new Modification, and flockomes clothed with this or that Form of And indeed Love is of a very Unitive Nature, his the Marriage of one Intellectual Being to another. Tis the frongett bond of Alliance, the most connexive cement. All Love tends to !!nion to have the heart implanted and incorporated with the Object beloved. It both unites the Lover to the Object which he loves, and transform's him into it. of What, and where our Love is , that and there we are There is an affimilating efficacy in Love, whereby it casts the mind into the Mould of the thing Beleved, which made Austin say, fireram amus terna es ; If they loveft the Earth; thou art Earth : And the Philosopher to fay

fay trees with attend a priend a porty dans ther self. A Priendthip which is mothing but mutual endearedness i or a confede racy in fincere affections thave that artiful perades conversarion and society to bove) is not only holed by Wierocles said see attition the noblest efflorescence Superfection of Wittue ambur Arifforte definessit plat for a to book bapana by one soul in mo Bolleyol Oras Horace calls Virgil whom he entirely loved, dimidium unima withe half of his soul. Now a Love-Union we readily acknowledg between Christ and Believels. As it was infinite compaffion which inducticed Him nowork without Mortves, bur in despite of oblicates in us, to become our Random's fochaving Redeemed us by his Blood, and empraven his Image upon as by his Spiricy he doth with aperative delight behold his purchale and embrace his likeness. This in perfunce of his complacency in them, that he Espouseth their concerns, referes their troubles, and ministreth opportune relief to them under their feveral exigenclesin Nor is his bove greater than it is fasting , being as Unchangeable as it is free and superlative. Upon the same Motives that he works such dispositions 003

and qualifications in us, as may render us fit objects of his Delight, he takes care to prevent their being totally loft, that fo we may not cease to have a share in his complacency. Admit that Christs complacential Love stands determined to Holiness, and that he delights in none till they be good; yet the Immutability of the Divine Counsels, the Convention between the Father and Son in the Covenant of Redemption, Gods Veracity in reference to the promises which he hath made in the Covenant of Grace, the absolute compleatness of Christs Sat crifice for all those in whose behalf he gave himself a propination, together with the prevalency of his Intercellion, and his defign in purchasing and bestown ing the Holy Ghoft to refide in and wetch over Believers, may affure us that he will preferve those as meet objects of his Love, upon whom he hath once eneraven his Image to make them for And by the way this may ferve as a reply to that of Mr. Sherlock, p. 211. where he tells us, that the Unchangeableness of Gods Love doth not consist in being always determined to the same object, but in that he always Loves for the fame reason; that

is, that he always loves true vertue and Goodness where ever be fees at, and never ceafeth to love any Perfon till he ceafeib to be Good, and then the Immutability of his love is the reason why he loves no longer. For besides that out Author doch here by preclude all Gods love of Benevol lence and Compassion, of which Persons abilizacted from qualifications are the Objects, Which as the Scripture doth every where celebrate as the filghest love, fo there was nothing in us that could arreach it, but on the contraty, there was every thing in us which thight have rendred us the Objects of everlaffing Indignation 49 See Aum. 13. St Joh. 3.16. 4 Fob. 4. 9, 10: 1 fay be fides this, the whole paffage, even taking is sefering to Godslove of complacency is fram'd to overthrow Election, Efficacious Grace, the perfeverance of Believers, and to render the New Covenant no better than the Old and out Randing in Christ as lubricous as our Standing in Adam was. And therefore I hope Mr. Sherbick will pardonnie if I donorreadily subscribe to him in this, foralmuch as I know it repugnant to the Articles of the Church of England, not 004 to

to mention what effe it is. The unchangeableness of his Love of Benevolence which took its Morives from himfelf, and can no more be inconstant than the Divine Naturels, doth ftrongly infer the preferving those qualifications in us which are the immediate foundations of his love of complacency, Supposing that he hath once wrought them. For the bestowing of those upon us in order to this that he might delight in us, being the dim and delign of his Evernal Love of Good Wills it naturally follows that the Immucability of his kindness enfures his breatching overs and varaintaining them, when once he hath wrought them and and communicated them tous. In brief Ohnits heart is wonderfullychnic in love to the renewed and fanctified Soul, Thou haft ravified my beart girny Sifter ; my Spenfe, fays the roant. 419. The word there used occurrend where elfein the Scripture, and fignifies to have won; lengaged infeized upon ! Aor rob'd one of his heart of Tis a term borrowed from a paffionate Lover, who is not Mafter of his own heart, another having gotten the possession rof in the Herthat loved us at no less tate than dying for us, when

when we were Enemies, cannot but be affectionately dinkerroously having once walten us in his Blood, land renewed us to his likenels by his Grace as One the other hand, though the lowe of a gratious Soul to Chilitican deliberequalitis in its degrebs/ domany-way rival it in didwireenelsgentlynels or inflances of difference viet itis for far reciprocal, what upon convicion of Region, scondact of didement, and the phopenion of the New Nature jeclezves to and embracoth bim. The findere Christian not only reckons Chill annobise thichy worthy behis dones burby endiency; egrefs; and expahfide of Soul after him, he endeavours of Conjunction and Union with him? From hence comes that liquefall in add tunguer of heart to enjoy him, and to receive his imprellions , thence proceeds that confignment of one Wills to his from hence also there springs a concernment for his interest more than for our own. All the reciprocal love and friend-Ship of the World hie but Manny landuara phiaogazania Idolsand Images of dave and Friendship, being compared with what Intercedes a between Christmand Christians. Now this Love & Union,

we not only own, but plead for, and do. state our happiness in the perfection of it. Nor is there any thing that recommends Heaven more to us withan that our fouls shall be there enflamed with and united by holy ardors to One to infinitely amiable in his own perfections, and fo unfpeakably deferring our pureft flames for his free and preventing, as well as his exuberant and superlative dove to is. This Conjunction, shrough a ligarite and bond of love (manifelted in imitation and one form obedience ) betwine Christians & the Lord Jesus Christ , is often mentioned in the holy leaves. But yes I cannot affent to those who drate the whole of Believers Union to the perion of the Mediator meerly in a reciprocal ness of affections ... Because one Chrie ftian fould at this rate be as much One with another, as he is with Christ, which the Scripeure will not allow us to submit our affent to, as not being reconcileable to those grand, lofty, and emphatical expressions which the Holy Chost peculiars ly appropriates to declare the Unity which intervenes between Christ and Christians. That there is an Union of Affections between one Christian and another, בוופרב

nother, I suppose will not be denved. nor is he indeed a Christian who hath not a wieness of it in himself, and who doth not in the feveral ways wherein it is difplayable, endeavour to give evidence of it to the world. Tis this Love Union amonest Christians which our Lord Tefus fo folemnly prayed for Feb. 17.21. 'Tis this which he bath enjoyned his Difciples as his New Commandment, and which he bath appointed to be the bond of perfection unte them; John 13.34. Cal a. 14. Tis this which is represented as an evidence both of our Love-Union with God, 1 Fob. 4. 12. and of our implantation into Christ by Regeneration; 1 Feb 2 21 4 1 Tis this that was the glory of the Primitive Saints, Ads 4. 22 and for which the very Heathen both admis red them, and payed them an internal veneration. In a word, itis this whereby all the Members of Christ being first copulated to Him as sona Vital living Hoad and being Harmonious in the belief of all the Effential Fundamental Doerines of the Gospel, come to be principally koir together among themfelveson And where this is not, a politick confederacy, and a wicked confountion there

there may be, But tich an Elsion as ought to be amongst Christians, there is not. But how high, noble, and necessary sever this Union is which intervenes begwixt one Christian and another, yet it is not equipolient to the !!nion which occurrs between Christ and Believers. Not do Thereby only mean that they differ graddally in fome accident or other ( for to even the Moral Elnion betwixt Christ and Christians differs from the Moral Union of Christians as mong themselves, the source and spring the Motives and Arguments, the degrees, dimensions, acts and instances of Maintestation being not universally the faine, either in the love that Christ bear. eth to Believers, or in the flames which they cherish and maintain towards him; with those that obtain in the love of one Child of God to another) but my meaning is that they differ specifically and in kind. And in proof of this, I defire no more, but that Perfons would without prepostession & prejudice examine such Texts as foh. 15. 1, 2, 3, 4, 5. Cor. 12.27. Rom. 8. 1. 9, 10. Gat. 2.30. 70h. 6. 5,6. nor to mention more, where the Union betwixt Christ and Believers is

represented & illustrated; and if he can find any thing in the Love-Union of one Christian with another, that beareth a proportion and Analogy with what is there declared concerning the Union of the Lord Jesus with Believers, I am mistaken 2. Because the Holy Angels would be every way as much conneced and ligu'd to Christ as Believers are, were no more to be understood by this coherence, but a conjunction by way of Affection, or did this adequately express the Notion of it. For, belides the Subjection that the Angels are in to Christ as their Lord and Governour, 1 Pet, 3:22, and the attendance which in pursuance thereof they give at his Throne, 1/4. 6. 1, 2. together with that adoration and worthip which they pay him , Heb. 1, 6. and their readiness to minister in whatsoever services he enjoyns them about his Church, Heb. 1.14. I fay belides all this, they are in afpecial manner cemented to him by pure flames and holy ardors. Those bleffed Spirits. through that more perfect knowledg which they have of the attractive beauties and excellent perfections of Christ (partly by the means of their more illuminated

nated intellects, partly through their inmediate attendance upon his glorious perfon, especially from their being above aft temptations that may divert their minds from for amiable an object, and being free from all impure Lufts that may damp their flames) do cleave to him with a Love more defecated and pure, as well as more intense & elevated , than we can who are fo far beneath them in the quality of our Nature, and whose Understandings are still so much benighted with ignorance and obnubilated with the vapours of Luft, and whose residence is so remote from the place of perfection as well as happiness a Todo not determine whether their happiness be improved, and their perfeverance in holinels fecured by Tex fus Christ, though if for there is a field of occasion and Motives to promote and exalt their love to him, arifeth thence? But declining to define any thing in that matter, there are enforcements enough befides, by which their fallies of Love to the Lord Jesus are allured & charmed forth. For 1ft. Whatfoever they do, or have received from the exuberant goodness and pregnant fecundity of their Creator, they have it all by & from

the daily the Person of the Son as the immediate Operator and Dispenses of it. For the order of operation in the bleffed Tanity a as to external works correspends unto and followeth the order of Subfifence, and Hence shough the Fabrick and Creation of tall things be afcribed to she Father as to Authority and Order, Heb. To as and cothe Spirit as to disposition and oppament, Jeh. 26. 12 vet they are peculiarly attributed to the Son as to immediate operation Cel. 1.15. 16 17 radly. The Glory of God being the alone object of the defires of the Heavenly Hoft, it cannot otherwise be. but that the bonour which arifeth to God by the restitution of man, through the intempolore of the Son as Mediator, must enflame those pure Spirits with love to him , through whose undentaking that Glory is compassed and effected Nor is the Mysterious continuance of Mans recovery a Theme which with a Religious curiofity they only look into, I Pet. 1. 13 but they both celebrate this plot of Love and Wifedom with Hallelujahs, and express their acknowledgments for the Glory which thereby redounds to their bleffed Maker in affections refembling the nafuo:

the description given us of their Nature; Pfal. 104. 4. to the Perfon of the Medi-3dly. Man belonging to the fame class of Creatures, though of a different (pecies with the Angels, the compaffion which these Courtiers of the great King bear to the Sublunary part of the Rational System, (whereof we have an evidence and inflance in the joy that possesseth them upon the Conversion of a Sinner, Luk. 5. 10.) may be looke upon as another incentive of their love to Christ. We being separated from the Love of God, through the loss of the Divine Image, forfeited thereupon the kindness and friendship of the Angels but being restored to conformity and favour with God by Jesus Christ, there immediately enfues an drantoandioon a redintegration of friendship between them and us. Nor do I question but that the confideration, that it is by Christ that they and we are dransparateurs reconciled and brought into Oneness together, doth help to kindle their love rothim. And as there is an adhesion of the Angels to Christ by love, so on the other hand he embraceth them with complacency and delight. For as there is nothing to be found

found in them, why he should look upon. them with displeasure; so the sanctity of their Nature, and their ministring with readiness not only about his Throne, but in the affairs wherein he employs them abroad in the World, lead him to behold them with approbation and love. And though none of their Homages equal his perfections whom they address their Services to, yet their faileurs being no ways the refults of an impotence contracted by fin, but the inseparable appendants of the finiteness of their Natures, he readily accepts them. The covering their faces with their wings, (being in testimony of their infinite distance) is as welcome to him, and doth as much oblige his Love as their acclamations and celebration of his praise. There being then a Love - Union betwixt Christ and the Holy Angels, I hope that I may infer from hence that the Union between Christ and Christians is both something else and more sublime. I cannot think that any, who have read their Bible and believe it, dare affirm, but that besides the Oneness which we have with the Lord Jefus, through his participating of our Nature which the Angels have no Share EMISS.

thare in, but that there is also a further Union between him and us, of which as the Angels do no ways partake, so neither are they capable. 3dly. That the Mystical Union between Christ and Christians consisteth not in a reciprocalness of Affections, may be yet further demonstrated from this; namely, because according to that Notion of Union Believers are no less United to the Father than to the Son; yea, they are United first to the Father ere to the Son. And I am apt to think that there needs not any more to be faid against an Hypothesis, but that tis pregnant with consequences of so mischievous a tendency. Admit once Behevers to be United after the same manner to the Father, as they are to Christ, and we immediately justle the Lord Iefus out of the place of Mediator. That there is an Union of Love between the Father and Believers, the Gospel doth every where display in most amiable and bright colours. Hence that of the Apofile, He that dwelleth in Love, dwelleth in God, and God in him, I foh. 4. 16. As Love is the only Attribute of the Divine Nature which is alone put to give us an Idea and Notion of

of God; fo to be Love, is represented after a manner peculiar to God as the Father. The Love of the Father was the first spring and source of our recovery, and of all the means of accomplishing and bringing it about. It was the Fathers Love that contrived a way to recover us, when we had forfeited all right to Happiness, and were neither careful, nor in a condition to regain it. When there were no Motives in us to invite his Love. his Love it felf was in their room. how great was his Love when he gave him whom he so dearly loved, for a Ranfom of those who were guilty of fin which he fo greatly hated. The transcendency of his Love, is the greatest Obstacle to the belief of it. After that. his Love had travailed with plots of Mercy to poor Sinners, in what noble and amusing effects did it exert it self? See Fob. 3. 16. Rom. 5. 8. 1 fob. 4.9,10: In a word, it is Love which is eminently a cribed to the Father in the Occonomy of the Bleffed Trinity about the Work of Mans Salvation. And this property of his Nature, which he chose to display in the work of Redemption, he hath acted to the uttermost, whereas he did not Pp 2

fo by his Power, which he manifested in the Works of Creation, it being within the compass of his Omnipotence and Exuberant Bounty to produce a World more glorious than this. And though all this respects Gods Love of Compassion to the Elect, yet we may hereby guess what his Love of Delight in Believers is, on whom his Love of Goodness hath compassed its designs. When his Love of Benevolence hath attained for much of its End as the renewing us in part to his Image, and the recovering us back to our obedience, He views over with delight the births that his compaffion went with, and beholds the effects of his good Will with unspeakable complacence. That fimilitude which his Love in its first consideration designed and intended, his Love in the second Notion of it embraceth and fettles its delight upon. And that Believers do embrace the Father with a Love equal and proportionate to that which they have for Jesus Christ, I hope I need not fpend time to prove. Besides the Allective and attractive perfections which the illuminated Understanding discovers in both, as they partake of the same Divine

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vine Nature and Essence, it meets with enforcing Motives of Love in the Oeconomical actings of each, as they are reprefented in the Scripture, operating towards, & about our Redemption, with different peculiarities in the manner of their acting. How doth the Father's Love, (in being the Author and Fountain of our recovery, in his contriving the means of it, in giving his Son to be our Ransom and Propitiation in order to the effecting it, and in pursuance of his accepting the Sacrifice of his Death as an Atonement for fin, and a meritorious price of fanctification, his being the Original disposer in way of Authority and Order of all that Grace by which we are rendred meet objects of Gods delight) inflame the fouls of renewed Ones with Love to him. 4. This Love-Union, as it terminates upon Christ from us, or, as it implies our Affections being fet upon him, is so far from being the formal Reason of our Mystical Union, that it doth suppose us already cemented to him. There can be no true Love to Christ without a previous conformity, feeing all love includes a supposition of likeness: Now to imagine either a resemblance between us and Christ, without a New Nature previously form'd and wrought in us, or to conceive that there are any principles communicated to us as the ground and matter of similitude, and yet we remain unconnected to Christ, are fancies that the Gospel obligeth us to account abfurd. To apprehend a Person renewed by Grace, and not implanted into Christ, is to bid defiance to the Gospel, and to conceive a foul cleaving to Christ by a Love that is fincere without an Antecedent Principle of Grace adapting and connaturalizing it, is not only to contradict the Scripture, but to denounce War against Metaphysicks, which tell us that every Effect presupposeth a cause proportion'd to it. In brief, As we are not naturally imbued with a Love to Christ, so no man will by a prevalent Love embrace him till he be first connaturalized, attempered & brought into a fuitable habitude of mind to him. Every act supposeth a Power, nor is there hopes of Fruit where there is not a Root that can communicate fap to the branches that are to bear it. Though the foul be the Vital Principle of all actions and Affections, yet it is Grace that gives holy

holy actions and affections their conftituent form. The Union which we have with Christ by love, faith the Reverend Bishop Reynolds, presupposeth an Unity me have in him by Faith; Faith is the immediate tye between Christ and a Christian, but Love a secondary Union following upon, and grounded on the former. By Nature we are all Enemies to Christ and his Kingdom, of the fews mind, we will not have this Man to raign over us;

therefore till by Faith we are throughly persivaded of Christs love to us, we can never repay love to him again. Herein is love, saith the Apostle, not that we loved God but that he loved us, and

3. Treatife . viz. The Vanity of the Cresture : the finfulness of Sin, and the Life of Chrift, p. 480.

fent his Son, I Joh. 4. 10. Now between Gods Love and ours, comes Faith to make us one with Christ.

6. 12. That there ought to be nothing in Religion which is incomprehensible, or of which we are not able to form adequate Notions, is a fancy efpopfed by the Socinians. Hence it is,

that though they do not wholly renounce the Gospel, yet by defigning to accommodate the mysteries of it to the Level of Humane apprehensions, they supplant the prime Articles of it. That there are Doctrines in the Christian Religion which our Understandings cannot fathom, feems to have been the chief thing that influenced Cellus, Hierocles, Porphyrius, Lucian, and other Heathen Philosophers of old, in their opposition of it. This their upbraiding the primitive Believers for receiving things and you wise with un Irrational Faith, and their styling them axoyos as dorras persons of easte belief, that had no reason for the things which they embraced, abundantly declare. And truly admitting the Principle which they proceeded upon, namely, that there ought not to be any thing in Religion, but what our Intellects bear a proportion to; they feem to me to have acted more rationally in refusing the Gospel altogether, than those do who embrace it, and yet us fordison Te hoyea To nugis mede Tas idias imibunias, Model the Oracles of God to their private fancies, that so they may level the Mysteries of Christianity to our weak and shallow capa-

capacities. That there are Mysterious Doctrines in the Gospel, and particularly that our Union with Christ is of that Number, the Holy Ghost who should best know the complexion of every truth in it, hath plainly informed us. We are Members of his Body, of his Fleft, and of his Bones; This is a great Mystery fays the Apostle, Eph. 5. 30. 32. Mr. Sherlock . who feems to judg all fuch things foolish and fanciful Notions which men cannot fully conceive & comprehend, is pleased to tell us, that there is nothing more easie to be under stood than our Union and Communion with Christ; buthow he can reconcile himfelf to Paul, unless great Mysteries be of easie conception and comprehension, I know not. 'Tis true, he hath taken care to present us with such a Notion of Believers Union with Christ, as may be understood on this side Heaven, and without sending for Elias to unriddle it, that I may use his own p.195. expression. Now what that Notion is, and whether it fully answer the account which the Scripture gives us in the Matter of Christians Union with

the Lord Jesus, is that which we are now addressing to the ventilation of . And that neither he nor others may think themselves imposed upon, I shall reprefent his apprehensions of it in his own words. Those Meta-P.142. phors, says he, which describe the Relation and Union betwixt Christ and Christians, do primarily refer to the Chriflian Church, not to every individual Christian: The Union of particular Chri-Stians to Chrift, is by means of their Union to the Christian Church. p. 143. Church is the Body of Christ, and every Christian by being United to this Body, becomes a Member of Christ. The Union of particular Christi-P.144. ans to Christ, confifts in their Union to the Christian Church; and our Union with the Christian Church. is the Medium of our Union to p. 149. Chrift. Those Phrases and Metaphors which represent our Union with Christ, fignify our visible Society with the Christian Church, and our sincers practice of the Christian Religion. Now this Union ( fays he ) between Christ and the

Christian Church is a Political Union, that

is, such an Union as is between a Prince and bis Subjects : Christ is a Spiritual King, and all Christians are his Subjects; and our Union to p. 156. Chrift, consists in our Belief of his Revelations, Obedience to his Laws, and Subjection to his Authority. Fellow-Thip and Communion with God, according to the Scripture Notion, signifies what we call a Political Union, that is, that to be in Fellowship with p. 186. God and Christ, signifies to be of that Society which puts us into a peculiar Relation to God. This is the account that Mr. sherlock is pleased to afford us concerning the Union of Believers to Christ; and were this a true report and description of it, it ceaseth to be Mysterious, nor needs the perfect knowledge of it be reserved to p. 147. the next world, or the coming of Elias, that I may again usurp our Authors phrase. He seems very careful that there should be nothing lest Mysteririous in the Christian Religion, nor doth the Term Mystical please him, being, as he tells us, a hard p. 197. word. Only I wish that under

pre-

pretence of wariness and caution, there be not any thing in the Gospel acknowledged of arduous conception, he did not lay a foundation of going soberly

to destroy Christianity.

Now in the examining Mr. Sherlocks Notion of the Union of Christ with Believers, I reckon it necessary before I address to the disproof of what I dislike in his opinion, to declare what I own to be true in the matter of a Political Union between Christ and Christians. First then, That Christ is the Political Head of his Church we readily grant, nor is it denyed by any, fo far as I know, that profess themselves Christians. The very espousing the Profession of the Christian Religion includes an acknowledgment of Christs being our Supreme Legiflatour and Governour, and that we are to be subject to his Authority, and obedient to his Commands. A Right of Erecting, Governing, and protecting the Church, is delegated to, and vested in him. And as he in the discharge of this Regal Office wherewithal he is entrusted, hath enacted Laws, appointed Ordinances, and ordained Officers for the Govern-

Government of his Church; fo we by our submission to them do acknowledg his Authority, and make profession of our Subjection to him as our Lord and King, and therereupon may be faid to be related to Him as our Political Head All that own the name of Christians are this far agreed, for though the Papifts interpose another immediate ruling Head between Christ and the Catholick Church. vet as they acknowledg Christ to be the only Head of Vital Influence to the Church Regenerate, fo they confess Him to be the only supreme Governing Head of the Universal Church. But as their Notion of a Vicarious, Political Head over the whole Church, is both defliture of all countenance from the Scripture, and repugnant to it; fo no one is capable of enacting Laws for the Universal Church, nor of feeing them executed; nor hath the Catholick Church ever acknowledged fuch a constitutive Imperant Head, what ever some part of it may have done. Upon this account especially, we judge the Pope to be & Avringeros the Antichrift, and & direntipeves i unequipoperes ent marta des operor Geor i oss

Carua, wet aurdy eig roy vady 72 Gel de Beds nations anosennunta auròvori est ded, The Oppofer, who exalteth himself above all that is called God, or that is worshipped, so that he as God, fitteth in the Temple of God, Sheming himself that he is God; because he usurpeth the Headship over the Church of Christ as to Legislation, Judgment. and Execution; dispensing with Christs Laws and enacting his own. He challengeth a peerage with Jesus Christ as to Legislative Power and Headship over the Universal Church, which is no less than to storm his Throne, and Usurp his Scepter. The claym of the Roman See is great, but their Allegations to iustifie it are wholly precatious. And when Tesus Christ appears to vindicate his Supreme Authority from the invafions which Usurpers have made upon his Dignity, the counterfeiting the broad Seal of Heaven, and the suborning Scripture to Supplant Christs Throne, will prove a Crime unanswerable. I shall only add in reference to this particular I have been discoursing, that no verbal profession of being a Christian, unless it be accompanied with a belief of the Revelations

lations, and an Obedience to the Laws of Christ can de Jure entitle us amongst

his Subjects.

secondly: As a visible profession of Subjection to Christ, testified in the belief of what he hath revealed, and in the obedience of what he hath commanded. is the foundation of this political Union between Christ and his Church : so we do hereby become politically united one to another, and are denominated Members of Christs Catholick Visible Church For as the Profession of the Gospel in the belief of its Doctrines, & an avowed subjection to its Laws, is the constituent form of the Church as Visible, and the formal reason of its obtaining that appellation; fo all that profess the Invocation of the Name of the Lord Fefus, their Lord and ours, I Cor. 7.2. do hereby belong to Christs Catholick Church Visible. and become Politically united as Subjects of the same Legislator and King. In the profession of the same Lord, Faith and Baptilm doth the Union of the Church under the confideration of Catholick and Visible confist, and as the Subjects of one and the same Temporal Prince,

become politically United together, by their being in subjection to the Author rity of the same supreme, civil Ruler, and governed by the fame Laws; fo may all Christians be faid upon a parallel account to be politically united one with another. And here upon the one hand, as Christ hath not made out Right to a room and membership in the Catholick Church to depend upon a formal belief of every thing that he hath revealed, though every thing that Christ hath revealed ought to be believed when it appears that he hath revealed it: fo upon the other hand, there are some Doctrines the explicite belief of which is necessary to the having a place in the Universal Church; Church being nothing elfe but a company of men owning the Authority of Tens Christ as Lord and King, and agreeing in the faith of fuch Doctrines as he hath made Salvation dependent upon As we do not outwardly hold the Head, nor declare our subjection to Christ as our Lawgiver and Ruler, but by a belief of those things which he hath made the Effentials and Fundamentals of the Christian Religion; To we have no Right of Marriculation into the Church Catholick - visible,

nor have we any Union with the Members of it, but through a belief of these common radical principles. Thefe are what we commonly call Fundamental Articles, which as I shall not take upon me to enumerate being neither necessary, nor, may be convenient; so they are in themselves both few and plain. Only as the Romanists are injurious to Christ, and uncharitable to men in confining Christianity within the Circle of their own communion, and making the Roman and Catholick Church Terms Equipollent; so they are both unreasonable and ridiculous in making the Unity of the Universal Church to confift in the belief of all that they have thought fit to determine neceffary to be believed. For, besides many other things pleadable against this Romish Foundation of the Unity of the Universal Christian Church, and the Relative Politick Union of one member with the reft; it renders the Unity of the Church, and the Union of Christians one with another, first, impessible, & secondly, abfurd. Impossible in that most Men can neither allow time, nor have they fufficient acquired intellectual abilities ; either to know what the Roman Church Q- q

hath defined necessary to be believed, nor in what sence she hath proposed and determined them to be affented to. water fiedd (1) Becaule a man must believe contradictions before be can be a member of the Catholick Church Lor have any Union or Communion with Ghriflians That is, he must renounce Reafon before he is capable of having Faith and devest himself of Man before he can espouse Christian. And the reason is plain, because the Romish Church hath defined things to be believed that are repugnant one to another. (2.) Because what ferves to matriculate a person into the Church of Christ, and to give him the Relation of an Oneness with all Chris stians this year, may not be sufficient to fecure and continue his Union and Relation the next, but that without alteration or change in his belief, he may cease to be a Member of the Catholick Church. For the Church may in that compals of time determine fomething necessary to be believed, concerning which before fhe had not pronounced. But to refume what I was upon, as there is through our subjection to Christ by the belief of his Doctrine and obedience of his Lawsy a Poli-

Political Anion between Christ and Christians - 10 1 fee nothing to the concrary, but that all Christians may in the victue of their common Faith and Obedience be accounted united amongst themfelves I finil not here discourse the reciprocal and mutual duties which we come under the obligation of by this Relation but as they are many and great, fo were they attended to a sheck would be given to that wrath and bitterness which is amongst Christians, & n stop pur to that war and perfecution which one wageth against another. Meither shall I here discourse the Nature and Measures of a particular Church with the Coundation and media which ground the Relation of one so another in it; but shall only fay this what though admission into wan instituted particular Church profup pofeth whatfoever was necessary to entitle us to a Memberthip in the Church Catholick, yer chere are both diverte things requited in order to the latter, which were not fo in refer rence to the former , and diverse fresh ducies emerge from this potterior Relation, beyould what we were obliged to by the precedent in the day by animbol

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Qq 2 Having

Having briefly treated thefe things which ought not to be denyed, and hewed my felf as liberal to our Author as without erespassing upon my light I can I I come now to discourfe those things wherein our Author-differs from the general fente of Christians, and the common opinion of the Universal Church. 19 And the first conclusion which I propose in opposition to the myberses that Mt. sherlock Hath erected, is this, That were the Union of particular Believ vers with Christ only a Political Relation on, yet it were immediate to the Perfon of Christ. Ler our Relation to Chile which is flyled by the name of Union, be whatfoever our Author pleafeth to make it, yet it is not the Church that We are primarily united to, nor doth out Union terminate there, nor is it meetly by means thereof, that we are brought into a cohesion with the Lord Jelus. This, if instified, overthrows Mr. Sher locks two first Conclusions, which indeed are but one in import, though obtraded upon us for two. For to fav that thefe

p. 142, Metaphors which describe the 143. Relation and Union between the Christ and Christians, in pri-

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marity refer to the Gbriftian Church, and notes every Individual Christian, which is Mr. Sherlock's first condusion, and so fax that the Union of Bodaiv's todal particular Christians to P. 143, 144 Christ is 164 means cofred words along their Maion to the Christian Churchs which is this fecond Conclusion, are in my opinion, things coincident. The fame Metaphors which describe the Relation and blaion of Christ with Christin ans, do also display the Relation and Linion of Christians with Christ, & if the Union betwist Christ and Christians doth primarily refer to the Christian Church the Union of particular Chris flians with Christ can refult from no other Medium unor bear upon any other foundation but the Union with the Chris ftian Church. I should not bestow remarks upon the ridiculous and impertinent Battologies of our Author, nor fally out into reflections upon what meerly fayours of dulness and hebetude . but that it may not be amiss to inform the World how undeservedly Mr. Sherlock hath obcain'd the name of an accurate Writer, and if it be possible, to give check to his briskness in Descanting upon Writings Q 9.3

Writings of others. For he may remember what a reflection he bath call upon Dr. Aucombin meerly for converting Proposition, and faying, That the perfent Christ, having before faid ( though not and of the fors to make it a different See p. 198. (conclusion ) That the Pera for of Chiff is United to the perfon of the Believer. Buctosecurn to the proof of the Affertion which Phave advanced in contradiction to Mr. Sherweks Notion of our being United to Christ only by our Union and Fellowship with the Christian Church, . If particular Christians be United to Christ only by virtue of a previous Relation to the Church, I would then fain know of Mr. shouleck how the whole Church comes to be united to the Lord Jefus? For I suppose it will not be denyed but that there is a Relation of Openess between Him and the Church; and if any thould be so perverse, and of so unreasonable a humour as to question it, there are Media enough to evince it, though obstinate persons and such as maintain Teners in despite of evidence to the contrary, may not be convinced by them. Tis the Church

Church incits full latitude and extent that is eminently Christs Body and his Sponse, and tishis Body and Sponse that he is conjuyed and marryed to Whow for any one to fay that he is united to the Church by the aincula that are between him and Individual Believers, is to run himfelfinto the abfurdity which we commonly call a girele. For if the capula of particular Christians to Christ be their Society and Fellowship with the Christian Church, and if the vinculum between Christ and the Church be through the cohesion of particular Believers to Christ, there is no remedy but that our Author mult be entangled in a circle, or elfe there is no fuch thing in the World as circular defining and discourfing. And to fay that Christ is united to the Church by the Churches belief of his Revelations and Obedience to his Laws, is but instead of looling the knot to tye it faster. For the Church being an Aggregate Body of Believers, the can no other ways embrace the Revelations of the Golpel, or yield obedience to its commands, but in the virtue of what her particular constituent Members do. 2. That our Union with Christ, even supposing it a meer Qq 4

Political Relation! Thould be by the means of our Union with the Christian Church, is repugnant to that conception and idea which we have of the Church. For the Church Catholick Visible (and much more particular inflicted Churches) being nothing elfe but the Collective Body of Christians, it naturally follows that they must in priority of Nature be Christians before they can any ways belong to the Church. Now to Suppose them Christians (I speak of adult persons) without their previous owning the Authority of Jefus Christ through a belief of his Doctrines, and a professed subjection to his Laws, is an abford and Telf-contradictions Imagination. 3. If the Apostles were immediarely United to Christ without any Antededent Relation to the Christian Church, I fee no cause why every Individual Chri-Rian ought not to be held united to Him in the fame manner that they were. For the Apostles being united to Christ under the formal confideration of their being Christians, and not under the reduplication of their being Apostles, it fellows by a short and easie train of ratiocination, that all who have a right

right to the denomination of Christians are united by the fame Bond, and Stand in the fame immediatenels of conjunction with Christ that they were Yes Paul hach faid enough to fer this beyond sil infpect in that speaking of the Body of Christi, he reckons the Apostles in the class of Members with other Be lievers 1 Con 12. 27, 28. Now that the Apostles were not united to Christ by the Mediation of any Antecedent Relation to the Christian Church; but that their Relation of Onenels with Him was immediare, there be unanswerable Arguments at hand to demonstrate un But I shall only mention one, namely, these was no Christian Church pre - existent to them, into whose Society and Fellowthip they could be admitted. I have thus far discourfed these things with Mr. Shertock taking the church for the univerfal Carbolick Visible Church which is the most favourable acceptation to befriend the Notion of our being united to Christ by the means of Union to the Christian Church, that 'eis capable of And this acceptation of the Church, as our communion with it is the Medium and Bond of our Union with Christ Mr. sherlock

lock finds himfelf in some cases necessitated to retreat to. If, fays he, there be no Visible Society of Christians professing the Faith of Christ. p. 165. and living in Communion with each other (as it may happen in times of perfecution, or some great degeneracy of the Church) our Union to Christ then conlifts in an acknowledgment of his Authori-19 and Subjection to his Lame which makes us Members of the Univer (alChurch. though there be no particular Church to communicate with. Now if the Notion of Union with Christ by the Medium of a previous Interest in the Catholick Visible Church, be not defentible; much less is it maintainable on the Hypothesis of an Union with a particular Church, as the Vinculum and Foundation of it. And ver most of our Authors discourse is fram'd in countenance of this; namely. that Individual Christians are not united to Christ, but by means of their Union to some particular Church. Hence we are told that me cannot p. 162, be United to Chrift, that is con-164. not own his Authority and Goverament till me unite our felves to the publick Societies of Christians,

and

and fubrit to the publick Infractions, Autherey and Difeipline of the Church. And this is made the motive and ground of our living in the Communion of the Church where Providence bath caft us, fo long as for fabroits to the Laws of Christ, and asknowledgeth his Antherity, because, as our p. 165, 166. Author (dith , this 14. vites us to Chrift. Mr. Sherlock , fo far as I am able to conjecture, was not at leifure to think what was most ferviceable to the Hypothelis he had espoused, or what was most differ viceable to it. All Immediate Union of particular Christie ans with Christy fave by means of their union with the Christian Church he was refolved to deny, but in what fense the Church was to be taken, by Communion with which, we come to be copulated with Jefus Chrift, he durft not determine. Acone time tis by our being Members of she Universal Church ; at another eis by our Fellowsbip with p. 169. (web a Church as is under the conduct of Bishops and Pastors, whose Members are in regular fubjestion to their fpiritual Guides p. 163. and Rulers, and live in concord 165.

and Unity amone & themselves, and in a mutual discharge of all Christian Offices But that Communion with a particular Church cannot be the Medium of a Christians Union with Christ, I come under the influence and command of thefe Reasons to believe. I. There may be fome Individual Christians, where there is no particular Inflitted Church of Christinto which they can be admitted. Nor may this only be supposed, but there are divers inftances in Ecclefiafrical flory to evince it. Yea, there can be no particular Church without the pre-existence of Individual Believers; feeing it is of fuch that every particular Church is conflirured and formed. We may as well build a House without pre-existent Materials, as erect a particular Church with out Relievers to conflicute it of. There must be living stones, of which this Temple of God is built and fram'd. The being Saints through the effectual Vocation and renewing of the Holy Ghoft, is the first ground presupposed by the Apostles, in their adjeription of the Name and Tithe of Church to any. Nor are the Duties required of those that fland in a particular Church Relation, possible to be per-

performed but by fuch as are fincere Christians of 20 Christians in the very Virtue and upon the alone Morive of their being Believers, may be obliged. and that upon no meaner inducements than their Lovalty to Christ, to renounce Communion, not only with the partieular Church with which they have walked, but to suspend Fellowship with any particular Church that Ives within the circle and compals of their knowledg. If any Church shall so degenerate as to forfake the common Faith, it becomes the duty of every honest Christian to for take that Church, and renounce all external communion with her. And yet I hope it will not be faid that the Perfon fo acting, ceafeth to be united to Christ, there being no greater evidence of his Union with the Lord Jefus, than his difelayming fellowship with those who had revolted from the Faith of the Gofpel. 31 Christians may be injuriously cast our of the Communion, not only of one, but of every particular Church, and yet remain united to Christ; and confequently their union with a particular Church cannot be the Bond of their cohefion to Him Our Bleffed Lord hash predicted ·190

it to be the Fate fometimes of Believers. to be fo entertained; and hath according ly advised his Disciples to expect it as their lot, and to refere it as their honour to be cast out and feparated for the Son of mans fake . Lak. 6. 22. 10 Thes Ferm apoplowers, pendred , they fall feparate you. is of the fame import with a so majoryes romower, foh. 16.26 Yea, it may fall out, that a person may be justly sechuded for a time from communion with any particular Church, and yet his mion with Christ not be dissolved A fcandalous fin in a Professor, providing the party offending give not evidence of his fincere Repentance, is foundation enough for the Church to proceed to fuch a centure. (yea, the maintaining her own Dignity and Honour, and the making Christianity appear to be a Doctrine of exact purity; and that the Christian Religion (as Cellus and Julian repreached it doch not allow impunity to Criminals, obligeth her toir) and vet it will be unfafe to pronounce of every person that is the Object of those censures, that he ceaseth to be a Christian, or that all his union with Christ is interrupted and dissolved 4. Our union with a particular Church being

being the Midmen of our Union with Christ is an affertion foremore from all earth, that on the contrary none are to be received under the Notion of Members into a particular Church, but upon a prefemption that Christ hath first received them. Without previous grounds of judging men to be Believers, we are not only destitute of all warranty to admit them but we are obliged by the Laws of the Gospel, yea, by principles of Reason, confidering the Nature of the Society, not to do it. A Church being a Spiritual Corporation wherein Priviledges are to be enjoyed upon Terms antecedently required, and these Terms being at least the acknowledgment of Christs Authority through a belief of his Doctrines, and a professed subjection to his Laws (which is the Notion and Idea of a Political Union with him) to suppose our Union with a particular Church, to be the foundation and ground of the Relation of Onenel's with Christ, involveth no less than a Contradiction 5. Tis a persons submitting himself to the Laws and Authority of Christ (which is that wherein Mr. Sherlock himself stateth the Political Union

op Christians with Christian controlly chet fwayeth and influencesh him to fabruit himteliero Paftobacand Ticachers candie found with other and the Echowibip of the Golbell, and by confermence one limit on with a particular Church; is to far from being the Bond of our Union wish the Lord Joins, whereon the contrary out Union with Him is the blomes sinduced ment of our joyning into Fellowship With a particular Church, which is that we mean by Union with it . The second Which the applie giveth us inforthe they first growthemselves suther bond, and then und them by thewell of and a Con-8.5. It was by taking upon them the observance of Christs commands, that they found them (elves obliged releaselesco into Church Societies, of of findidnly add in the last places (sforitis norman) ber, but ftrength of Arguments that men are prevailed upon by) that an Integinatil on of our being langed to Christopechic Mediation of an Union with the Church feems to have been the foundation of the Papal Vicarious Political Headeon lide is this my apprehension alone graductions the fense alfo of Bpifeopius , a Peblon whole

Whole Judgment & Tellimony Mc. sher lock will not undervalue.

And to speak my inward Hos ofun Pa thoughts, tis all he fays were to purpose upon this of feet Theme, (chough he undertales to treat it with the in a Joan. fome industry;) being in cap. 1.v.2,1.4.

this, at in chaft other par-

ticulars, father florid than nervon!. Befides a brisk air that difplays it felf in his manner of handling things , there is litdefolid, or beyond what is vulgar and common in him. But to teturn, inco this Supposition that Christ is not the immedidiate Political Head of his Church, is the substitution of an Universal Vicarious Head refolved. And to do the Papilts right, if Believers, even ina Polltical fente be not immediately united to Christy 'tis more congruous to Reason to establish one Vicarious Catholick Vifible Head, than five thousand. And though upon the supposition that there is fuche Head, the Pope may fail in his claymedie, yet I fee not, but that if the honour and priviledg of it be refused him, fome one or other must have the creditofit. Thus admitting that were 3 lo flo Rr

all the Union which intercedes between Chalf and Bellevers, meerly luch a Po-Heical Relapion as is between a Prince and his Subjects; yet I hope I have proved that our Chion with Christ is nevertheles immediate. Tam fare, the King of England, through his governing his Subjects by Subordinate Officers delegated to Rule by his Authority, doch not ceale to be an Immediate Head to all his Subjects, and to every Individual person amongst them. There remains only before I advance to the fecond Conclution, some exceptions of our Author to be taken notice of. And upon a lurvey of what he hath mustered in the behalf of his Hypathelis, I cannot but ascribe to him a faculty of prelling any thing that comes in his way to fight for him. Nor hall I here only reletie tome Texts of Scripture, and some received Doctrines from the rape which our Author hath commits ted upon them, and from that myoluptary fervice into which they are compelled, but I shall endeavour to defeat his cause by them. The alt is p. 142, drawn from the acceptor.

which describe the Relation and to be Union between Christ and Christiand Christian

paswed sabaranin doinw nomit adulle to the Christian Church, and not to every Individual Christian. Thus Christ is called a Head, but he is the Head of his Church, which is his Body, at the Husband is the bead of the Wife, Eph. 5, 23, 24. No particular Christian is the Body of Christ but only a Member in his Body, Christ is called a Husband, but then the whole Church, or Society of Christians, dos every particular Christian is his spaule at St. Paul sells the Church of Corinth, 2 Cor. Gian Church is his Flock, Joh 10 on For the Relation between A Shepherd and Sheep, doth primarily concern the whole Flock : Chrift is the Rock upon which his Church is built, the chief corner flone, and the Christian Church a Holy Temple : Ja that all these Metaphors in their first and proper ofe, refer to the whole Society of christians, and are designed to represent the Union between Christ and his Church, To this I answer, i. That were this dis-course of our Author fram'd into a Syllogifu, the incongruity between the conclufor and the premises would easily appear. For example, Christ is the Head of his Church, E'go, no particular Believer is Rrz united

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drifted to him bbut by means of their Chiaton with the Church I deny the confequency furely habough the King be Immediate Head to the whole Kingdom, yet he is also Immediate Head coverery Individual person in its Mr. Sherlocks Logick is like that of Chryfippus which men were too dull to understand, though they fay the Gods would have used it. a. The Ohurch and its Individual Members being of an homogeneous Nature, whatfoever is predicated effentially of the wholeis equally predicable of every part. 3. The Holy Ghoft plainly affirms that it is between Christ and the Church, as it is between the Head and Members of the fame Natural Body. And therefore, as not only the whole Body hath influence in the disposal of it felf, and in the discharge of its Functions from the Head, but alfoevery particular Member hath influences of life and strength from thence for Christis not only an Immediate Head of Direction and Rule to the whole Church but to every Individual Believer in it. Whatever the Habitude of Pastors & Teachers be to their particular Churches. to which they are related, and to the Members of which these Churches

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are constituted, yet it is to the Word of God as the Rule of conducted by which Christ under the Notion of a Political Head governs his Church of thatservery Individual Believen as to attend. 2. Though one Author infomne us, arbid he hath almost pored out his weer in franch . for the Striping in bodad to bie daing belly dealighened about thintands pago. fome other Welliams biger Ismuferings take leave either to question the matter of Fact or to hiper chachis fight was not good before, or that his vilible Faculty was frangely tindewedibe For the stpoftle; whole Authority and Teltimony man I hope be allowed to rival Mrs. shorticks, tells as that as the whole Church is Christs Body, to we are all Members impartioular of christ, Con 12. 27 min than the whole Body is joyned to Christobyling applantion which every Member shathanitishin Conta is. And that Christis obcartly a Husband to the whole Church, but that he is foroevery Christian, appears by this, feeing not only the particular Church of Carinth is faid to be Espoused to Him, a Con 11. 2. but every Individeal Believer among the Romans is also represented as Married to him, Rom.7.4. NeiNeither do they only report him to be the Foundation, Rock, and corner Stone of the Church taken Collectively but likewife in its diffributive acceptation, 1 Pet a.5. Eph. 2 . 19,20,21,22, Thus having non only defeated the frength and force of his first objection, but improved the Medium from which be musters it, to subvert the cause in whose defence it was brought I proceed now to the ferond. That the Union of panticular Christians with Christ, confifts in their Union with the Christian Church the Sacraments which our Saviour heth instituted as Symbols of our Union with hims ares days hes a plain den

P. 153. monstration Our fast ander-

fented in our Baptism, wherein we make a publick profession of our Faith in Christ, and it is sufficiently known thus Baptism is the Sacrament of our admission into the Christian Church, &c. Thus the Lords Supper is a Sacrament of Union, and signifies the near Conjunction that is between Christ and the Christian Church, and the mutual Fellowship of one Christian with another, &c. For aniwer, whether the Sacraments import any more than 2 Political

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litest Union between Christ and Beneconfider them at prefent as brought in proof of Christians being united to Christians of their Union with the Christian Church And truly if there be the weapoils with which Mr. She tolk thinks to captivate and fubdue the minds of men ro elpoute his Notion, he mult either only encounter those that be few found following the Charior wheels of our Hero. Inflead of any flaughter he is like to make among if the Nenconformilly by these Porces, he only wounds himself, and overshrows his own cause by them. And stift, as to the Argument drawn from Baptilm, I reply thele four things, "I Bappilm is netther the Medium of our Union with the Carbolick Vilible Church, nor that by which we formally become Members of a particular Influenced Church. Not the latter, feeing it is not only possible that a Person may be Baptiled where there particular Church, but it may be fome-mies found necessary to deny the Privilede of Membership in an loftigured Church, Rr4

evento fuch as have been Bapeleed offer, before my particular Churches were e-rected, there were Baptiles Christians, ic being of fuel that the firth Chailtian Charches were confinuted on Mernihe Former, Totalmuch as a Performatible of the Universal Visible Church and yet not be Baptiled di Nop is this a Chimarieal Imagination; Tofuthere havequeen many who Chartly through want of opportunity to enjoy the Ordinance of Haptifm, parely upon other Morivesy though they are not justifiable, have denyed themselves the Mercy of the Baptismal Lavery and yet to suppose that thereup-on they are not Christians it to re-nounce all exercise of Charity, and to involve our selves under the guilt of condemning these whom the Lord hath received of the Were Baptismas well the Medium, as the Symbol of our Union wich the Christian Church, yes is doch not follow that we'are only United to Christ by means of our Union with the Church. And the realen is plain puleting mone ought to be admirted to Bapting of fpeak of adult persons) but such wholene anrecedently judged to be Christians, and 8. Rian

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Alin, who doth nor before hand swithe Anthority of Jefus Christ in the helpf of his Doctingsy and an avowed subijethion to his Laws, gwhich is the Bond of our Political Union dois no Jess than a contradiction of Our lewning the Authosity of Christ which is the Finas lum of our Political Unionwith hims being presupposed, our submitting to the Ordimance and Indiention of Baptism, is a visible profession of it vo Tis not repough that we are persuaded of the Truth of the Christian Religions and that werkecretly embrate it, but we are publickly. co own is and so tell the World that we are of fuch a Belief ... As Baptilin presupposeet Rependance a which suspects Coursering to God as our Bad, and Faith which implye's our owning Christ as our Way, for our being Baptifed into the Mame of the Father, Son, and Holy Chaft, is a folern declaring to the world nour coming to God by Jefus Christ, dthodogh the Sanctification , Influence , and Conduct of the Spirit. Nor is our maked promife fo Authentick a asoulen nwepublickly feal to the Atticles required of us, of Tis both a Badg and Symbol, of our profession, and a Bond & Obligation upon

upon lus to discharge the Duties which our profession of Christianity calls in col Hence it is called unda fiver towards God, which as in Supposeth the demands of the Covenant , fo it proclayms counting dertaking to perform them, and Thetil nion of the Catholick Visible Church confishing in a joyne profession of the fame Lord Faith and Babtism there doth therefore upon a Perforts inbinitting to the Ordinance of Baptism, such a Restation to the whole Catholick Wifible Church emerge as that he is rendred aldomnie at Member of the Church under the confideration of Catholick Visibleson By this, as by a folemn Rice, we become visibly separated from the World, and enrolled amongs those who have configned over and confecrated themselves unto the lervice and obedience of Father, Son, and Holy Ghoft, So far is our Union with the Visible Church by means of Baptismo from being the Medium of our Union with Christ that it is our dedicating our felves to Christ by this August ceremony which confirmes us compleat Members of the Church under the Notion of Vife ble. 19 Becondly : As to the Argament Levied from the Lords Supper, Treply Church thefe

their things a The Supper of the Lord, shough a Sacramehr of Union, yet it cane not be the first Medium of our Union with the Church & feeing none have a right to it shot fach as are already Church-Members Menare fuft to apprive themfelves facere Christianis before they are to approach the Holy Ta-Sless Only schole that have Fellowhip with God in Chirt, have a title of particopatine at this Christian Eucharistical Peate Much lefs is in the Medium of our Boliticabilnion with Christy it being only through a previous fubjection of our Conformes on his Authority, that we cellibra conhissOndinanced at As by Baptimowe publickly atow our taking apon us the profession of Christianity, forby the Lords Supper we ratify our perfeverance sand renew bur engagements of bing aba Lords. By coming to his Table we proclaymour felves of his Famimyntad declare our resolution of continumerobe his Followers and Retainers. Tis a profession of our being in Cove part with him and that we will remain confrant and faithful in it. da Though, as Is have already faid, it conneither be elt ediem moint out foremuiballe adt diene Church,

Church, nor with Christ, yet it is both a Symbol of the one & the other. Tis an emineur badge of that Union which is and ought to be among Christians. Our eating at the same Table, is an argument of our being of one and the same Family. Forasmuch as we all ear of one Loaf. (that is the meaning of refere I Cor. 10,17.)
we go thereby intimace that we are one
Body, and Members of the time Christ. Yet at luch a distance doth this lye from evincing our Union with Christ to be by means of our union with the Church, that indeed nothing elle than an Antecedent union with Christ, can give us a Right to partake of this Sacred Supper, or of Fellowthip and Communion with the Chinch in it. Thus the Reader may fee that even on the supposition that our Innon with Christ is meetly a Political Innon, or such a Relation only as is between a Prince and his Subjects, yet, that it is immediate, and not by the means of an Antecedent Relation to the Christian Church.

Having then dispatched the first thing which I laid down in opposition to Mr. Sherlocks Hypothesis. That wherein my concernment next Iyes, is to prove

that the Union between Christ and Chris flians is not meerly Political. And if I be but able to acquir my felf in this undertaking the whole of Mr. Sherlocks Notion in reference to the Union of Christ to Christians, is subverted and overthrown. And it being here that we have our Authors most Heroick Adventures. and where especially he seems to speak as standing on his Tiptoes, it is but fit that he should be the more peculiarly attended to. In opposition therefore to his Affertion, that the Union of Christians with Christ is only a Political Union, that is such an Union as is between p. 56. a Prince and bis Subjects; TAdvance this Antithesis, that a Political Re-lation doth not adequately express that Oneness which the Scripture so augustly celebrates as interceding betwirt Christ and Believers. This directly contradies Mr. Sherlocks third and fourth Conclusions, which indeed are coincident. For to affirm that the Union betwist Christ and the Christian Church is a Political Union, that is, such an Union as is besween a Prince and his p. 156. Subjects, which is his third pro-

polition; and to Tay that our Fellowship

p. 186, cording to the Respondent of

aml bur om fignifies what we call a Pos tical Union, which is his fourth, are according to the best understanding of E nunciations I have, coincident and conipollent propositions Now in discoursing this, we are to take all our measures from the Scripture, and to regulate our conceptions by it alone. For this Union between Christ and Christians is one of those Mysteries which no Ideas congenite withus nor objective discoveries in the works of Creation and Providence could have conducted us to the knowledg of. Tis a Truth which our Intellectual Faculties in their Immediate exercise could never have discerned, nor hath it any connexion with the things which we naturally know to be collected and deduced from them W Though by attending to Revelation we may come to frame in intelligible Notion of it, yet as it is confildered in it felf, and with reference to other Doctrines of Paith, on which it depends, we could never have form'd any apprehensions of it, if the Gospel had not previously declared and revealed it. Now the first Argument in proof that our THP

often

on with Christ is more than Political, shall be levied from those Symbolick Mes taphors, and Terrepe Figures, and Images by which the Holy Ghoft is pleased: to express it. L have set the fore going Chapter affigned this as one Reason and mong others, why God, who doth all things in Infinite Wildoms declares, the My feries of Faith under Earthly Parables and Symbols, namely, that Spiciousl Things which lye remote from our line derstandings, may be rendred more case and familiar for our minds to contemplace, and that our Faith concerning them may be promoted and affilted by their being represented to its under obvious and lengible Imagest . We have alfoelfe. where incimated that where the Torms are Metaphorick, yet the Truths incended 39d expressed by them are Real And as to that which we are now upon, itis highly remarkable that there being no one kind of Union in Nature which ferveth fully to illustrate the Union betwist Christ and Obristians, shat therefore the Holy Ghost hath sought to enlighten it by Similirudes and Refemblances transferred and borrowed from all fores of Unions For as Chryao il

(offens well objerves, Jet rous has brilly

De artiste Christ tenter au to

Hom. 8. in himfelf by many passens. And i Cor. It is worth taking notice of, that having given us a Lift.

and Collection of fome of them, he from up the whole with this varia want them Sigline, E, city plan unto deller dans use at pi nevaronal thefe things declare untinion between Christ & Believers, & such air one at will not admit the least thing to come between them. Had our Oriencis with Christ been only represented by the Relation between a Shepherd and Sheep, the Conjunction between a Husband & Wife, or the habitude between a Prince and his Subjects, there might have been forme probability in Mr. Sherlocks Notion : but being also represented by resemblances drawn from Natural and Artificial Union , as the Infition of branches into their root, the copulation of Members to their Vital Head, the incorporation of concocted Food, with our pre-existent Flesh, the collegion of a building by a flying ce ment to its Foundation, and the confeder ration of the Vital Soul with the Organ nick Body : There must be a soblimer kind of Union between Christ and Chris ftians,

flians, than meerly what a Political Relation doch import. Christ is the Kine. we are the Branches, He is the Vital Head, we the enlivened Members . He is the Living Foundation Stone, to whom we as lively Stones are cemented. I may confidently fay that there is not any Analogy between what is originally fignified by these Metaphors and the thing aimed at and defigned by them, if only a Political Relation between Christ and Christians is to be understood. The Goffel-Method and Form is the most obscure and improper way in the World of reaching the Truth of things, if all thefe Tropical phrases imply no more but that Christians acknowledg Christ for their Legislator, and obey him as their Sove-Grand expressions, and magnificraigu. cent Terms in Subjects that require Low, are an argument of no great discretion in a common Author. And to imagine that in the Scripture perty things should be declared in Forms that are august, lofry, and Emphatical, is to think diminutively of the divine Wifdom. In a word, if there be no more intended under all those Symbolick expressions which we have mentioned, but that Believers own

the Amhority of Jefus Christ by be lieving his Doctrines, and submitting to his Eaws, then we wonderfully expose the Golpel to contempt, by relling the World that under a grandeur of words and Hyperbolical expressions, things of a mean and low fense are to be apprehended and conceived. I thall only urge this from two other Patrern Unions, to which the Scripture in the shadowing forth and illustracing the Onene's between Christ and Christians, fignally alludes. The first of these Symbolical Unions, is that of the affociation and adhefion of the component particles & corpufcles of Meal, of which a Loaf is kneaded and compacted. For as the Apostle says, ori ois agres, is doua by nonoi sour, it yag martes in retros ders perexouse, Seeing tis one Louf of

which we partake, we are
Non divit Pau! therefore one Body (Viz.
his fideles unum
effe parent, sed
ab uno pane duou similitudinem, Differt, de observes, that Paul doth
Miss. cap. 3.

Quoniam unns
est panis, unum corpus nos illi multi sumus Nos
enim exuma ille pane participamus : Bezin Loc.

Leef or Bread (though our Translation reader it (a) but that he argues from the coalition, of the clusters of the small corpulstes of Meal, of which a Loaf is kneaded and coptened, to the identity and Onepole that intervenes between Christ and Relieve verse And accordingly Beza translates it, As the Loaf of which we all eat is one, fo me partaking of that One Loaf, although me be many, are but one Body to Christ. Thus allocbryloftom paraphraseth it, zi an ism i deres ; wana xersa &c. What is that Loaf It is the Body of Christ, (viz. Sacramentally) what are those who partake of it? They are the Body of Christ; not many Bodies, but One. For, as the many grains, of which a Loaf is form'd, are fo conven'd into one Mass, that the distinction and diversus of one from another doth not appear. Law & and hous & To yers o avvar louela, in the same manner are we conjoyned to Christ and one another (in I Cor. Hom. 24.) The cohesion of the many little parts of Flour, of which one and the fame Individual Loaf is kneaded and compacted, being that which the Apostle declares and illustrates our conjunction with Christ by, it plainly follows that our Conjunction to himment be of another kind, than what a

bare Political Relation doth import. The fecond Pattern Union I shall at prefent argue from, is the Onenels betwist the Father and Son in the bleffed Trinity. At that day ye shall know, (faith Christ to his Disciples) that I am in my Father, and you in me, and I in you, Joh 1. 14, 20. I pray that they all be One as thou Father art in me, and I in thee, that they also may be One in us. &c. Fob. 17. 21. Treadily grant that its not an Onenels of Effence betwixt Christ and Christians, an anotheres, or xeiseria, as the Weigelians wildly and blaiphemoutly imagine, that is here to be understood. Nor doth the particle xallas always fignifie fameness, but is often used to denote similitude and likenels, as Marth, 9. 48. Luk. 6.36. But yet upon the other hand I deny that 'tis meerly an imitia, or an Oneness of Will and affection between the Father and Son, as the *Arians* and *Socinians* pretend, that is here meant. Nor indeed can there be an Oneness of Will, and an universal Confent and Agreement in Defign and Alfections, where there is not previously enther a Specifick, or a Namerical Onenels of Nature. An attendance to other Texts, fuch as feb. 10. 30. feb. 14.

9, 10. 1 Job. 5. 9. where the fame phrases occurr, will belt resolve us what kind of Onenel's between the Father and Son we are here to understand. And certainly, unless we will betray the Gotpel and the Faith of Christians into the hands of their worlt Enemies, 'tis an Elfential Unity that is there meant. though we plead not for the same kind of Onenel's between Christ and Believers as is between the Father and Son; yet we affirm that fomthing more sublime than barely a Political Relation between Him and Them is adumbrated and Thadowed forth to us. Tis not a sameness of Union between Christ and Christians, with that betwixt the Father and Son, which the Holy Ghost intends by those expressions, only by alluding to that incomprehensible Identity which is between the Persons of the Blessed Trinity through a Numericalness of Nature, he would instruct us that the Union between Christ and those that are born of God, is intimate, great and mysterious as well as True & Real. Before we dismiss this, we will take a brief furvey of our Authors exceptions against the conclusion deduced from the fore-going allufive Meraphors. Christ, says he, is styled the Head

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Head of his Body the Church ; p.las, 7, 201 because he buth the command 158,159. and rule over, and is invested with Authority to Govern her, and the Chunch is styled the Body of Christ, because the must be obedient to his Laws, and subjest to his Government. Now to this I reply: 1ft. The Head in reference to the Natural Body having not only an Influence upon the Members by way of Communication of Animal Spirits, but by way of conduct and Government; accordingly I deny not but that the Term as applyed to Christ, may fomtimes re-There are fer only to the last property. fome Texts of Scripture where the lubject Matter doth plainly determine the fignification of Head as predicated of Chailt to refer meetly to Eminence and Rule; Particularly the I Cor. L1. 3. 15 fo to be understood. But that Christ is never styled Head, fave in Allusion to the property and affection of Government which belongs to the Head in the Natural Body over the Members, is a bold Imagination, and which never any esponsed before Mr. sherleck, except the Sociaiums. All pretending to the Name of Christians, the Enemies of the Godhead of Christ only secluded, have, be-

besides their acknowledging the Lord Jefus Chuft to be the Political Head of the Church in respect of Authority and Rale, owned him likewife to be a Spirirual Head in respect of quickning fulla-ences. adly. Tis received as an Univertal Mealure, by which all Expontors are to Regulate their Glosses upon the facted Text, that whenfoever any thing is represented by a Metaphorick Term, all that bears any proportion or analogy to the affections and properties of the Thing which the Word in its Original fignification doth denote, ought to be understood. Every Scripture, whether it be proper or Tropical, is to be expounded in the greatest Latitude which the Word will bear, as we have demonstrated, cap. 1. 9. 10. Christ being therefore to the Church what the Head is to the Members of the Natural Body, and the Head not only giving Direction and Guidance to the Bodily Members. but having also a vital Influx upon them. it naturally follows that Christis as well Head to the Church in regard of actual Influences of Spiritual frength and life, as in respect of Guidance by Laws and Rules. Nor is there any way to avoid this inference and fequel, polels it can

be made appear that the artification of for i. his Body doth contradio fome principle of Reafon, or Tapplant fome facred Truth, which I'm fure our Author hath nor hitherto done. 3dly. Suppose that Christs having the Rule and Government over the Church, were all that by arrendance to the Allufive Metaphor of his being to the Church what the Head is to the Natural Body, could be oftabliffied and inforced; yet the Holy Choft having besides the accommodation of timfelf to our infruction in the bare and maked usurpation of the Metaphor, extended the import of it to far as we prerend, by a comment and paraphrate of his own which he hath left us upon it, we may reckon our felves fecure in the application which we make of it. For as if it had not been enough through the naked and bare use of that Allusive and Metaphorick Term, to have intimated that it is between Christ & Christians, as between the Head and Members; he hath expresly informed us as there are commumications of Spirits from the Head unto all the Members of the Body, through the fublerviency of these parts , which, by the great & wife Architect of the Humane

Fabricko are thereusio deligned school there are in like matures supplies of fpinitual life & Arength from Christ to every Believes through the Moral fubier piendy of one Christians another in the Daties and Offices which he back appoint edayo Thusche Apolle Baharai Ising having thyled Gbriff our Head, heades by way of defining the lenses in which he is to, from whom the whole Body fiely jey wed together and compasted by that which every joyns supplyeth, according to the effectual working in the mensure of every part one ketb increase of the Body, unto the edifying is felf in leve And to the fame purpose, only more emphatically, speaks the same Apostie, Col. 2. 18. And not holding the Head, i.e. Chrift, from which all the Body by joynts and bands having nourishment ministred, and knis together, increafeth mith the increase of God, a If these Testimonies be not sufficient to silence the Sophistry of men, and to level the Objections whereby our Author endeavours co supplant Christs being a Head of Johnence I will not fay that we may despair of Inderstanding the Bible, but this I will say, that by the same aro that Mr. sherlock avoyds those, he may retain a eade great & wife Architect of the Huntime

belief of fuch Scripture expressions as are declarative of any Fundamentals of Faith, and yet renounce the Truins they here subjoyn Bushop Davenants para-phrase upon the sign & sund sound, Foynts

nes Christo devinciunt, overpoi, ca omnia per que membra lub boo capite fibi coherent Jum vero commissiper quas capiti jungimur & per quas Christi influxile wat nos derivatur , funt Spiritus con dona ejufdem fpiritus, prefertim fides, que manus est qua apprahendummer Spiritualsa beneficia, in Gol. 2. 19.

sly doul no hir and Bands which the A-And Vocantur politic speaks of. ea amnia que a ai faynts, we are to understand faith he those Vincula and ligatures by which we are copulated to Chrift and by corderus. Bonds, we are to understand these Media by which we are concatenated to one another. fays he, the Ligatures by which we are knit to Christ as our Vital Head. and by which me receive quickning Influences from him, are the Spirit and the Graces thereof efpecially Faith.

The second Argument in opposition to our Authors Hypothesis, shall be

raised from such Scripture Texts as are not rhat

not allufive to any Pattern Union, bir yer are manifestative of fuch an Incimate conjunction between Christ and Christians, as Political Relation is fo far from giving us an adequate Notion of that indeed it bears no proportion nor Analogy to it. Nor thall I infift on fuch places at this time as express Christs Abiding in us , and our Abiding in Him; His Dwelling in w, and our Dwelling in Him; His Being in as , and our Being in Him; Though a Political Relation be too mean and low to answer the Grandeur of these phrases. He that without preposses from and prejudice considered these following Texts, viz. Foh. 15. 4. Foh. 6. 56. 1 Foh. 4. 13. 2 Cor. 13. 5. Col. 1. 27. Rom. 8. 10. 1 Foh. 5. 20. 2 Cer. 5. 17. will foon find that fuch an Union as intercedes between a Prince and his Subjects, is too flat, jejone, and cold an Interpretation to fullain the weight of those sentences. Had the Holy Ghoft designed the delivering the Doctrine which we contend for, he could not have chosen Terms more plain, fell, and Emphatical to declare it, than those by which he hath expressed it in the foregoing places. And the fame fubilities

that are used to persuade the World that what we alledg, is not the true meaning of them, would equally ferve to pervert their fense, were that the intendment of the Holy Ghost in them, which we affirm. There are two passages which I reckon eminently manifestative of the Intimate Conjunction that is between Christ and Christians, which I shall at this time borrow fome Light from, and reflect fome upon in reference to the Matter Before us. The forthis that of Paul, Heb. 3. 14. Meroxu gar yegbianes To xpist, ede The agxile The i post reac mixer times Becalier natazoner, For we are made partakers of Christ if we hold the beginning of our confidence stedfast unto the End. I know that Modern Interpreters do generally suppose the name Christ to be taken here Metonymically, viz. for the beneficof Christs Mediation; but I judg that the Apossle intends a great deal more by one partaking of Christ, than meerly fo. The Syriack renders it אחולסד ביו לם enuin We are mingled, i. e. united to Christ ... Chryfostom paraphraseth it To ist perfeater TE XESTES To profiteda huns & dyrde, mare aures uevaro ini, cona de nune, ou)eapportuoit ovarmus ; What is it to be partakers of Christ? He and we are made One. He He the Head, we she Body & Cobeirs and Incorporated with Him. And accordingly he makes the dexil rise prosesses the begins ming of our confidence to be visis Fairb. by which, fays he, assering the a owner buens We are begotten and confubfiantiated with bim; i.e. incimately and cruly United to Him. That an Union with Christ by some tye and ligature, beyond what a bare owning of his Authority denotes, wis . here intended in our wirezes proporate Xeise, Reing made partakers of Christ, the use of the Verbusztza by the same Apofile, from whence the Noun peroxoccomes. induceth me to believe. When Paul would express Christs participating of the Humane Name, or of Flesh and Bleed, he doth it in this phrase, write Too duray, which feems clearly to conduct us to the meaning of the expression utroxu vi Xersi, which we are now apon. As he became no otherwise wing or and 2) Aluarus, but by the affumption of our Nature into Union with his Divine perfon; so we do no otherwise become, μέτοχοι τοῦ χες? but by participation of the same spirit that inhabited the Homane Nature of Christ, which is the Bond and Medium of that Union which we plead for

between Christ and Christians, The other expression which I judg declarative of a higher Union between Christ and us, than what a Political Relation doth imply, is his being flyled our Life. Life is faid to be in Christ, not only formally as in its subject, but causally as in its fountain. Nor is he only called the Word of Life, and the Prince of Life; but he is expresly faid to be our Life, Col. 3.4. And Paul witnesseth of himself that he lived through Christs living in Him, Gal. 2. 20. Now that he should be flyled our Life, meerly with reference to his bringing Life and Immortality to light in the Gospel, is too jejune a sense to sustain the weight of the Phrase. I do not deny but that the Gospel is the Word of Life, and that it is so styled in the Scripture : Nor do I bring into debate Christs being in a proper and eminent sense, the alone Author, as well as the Subject of it: Only I affirm that the making his revealing the Gospel, which discovers the Glad Tidings of Life, and the Terms of it, to be the only reason of the Appellation given to him which we are now discoursing, is to impose a Notion upon the expression which

is too scanity and narrow to answer the Majesty and Grandent of it. And as the Confext (even to any veho do but fuperficially view it) will not admirthis to be as full import. To the Apostles exprefillion of Shifts living in him, which feeths a commentary and paraphrate upon it doth plainly overthrow this from being the lente of it. Nor will it fuffice to fay that he is our Life in a Moral Sense. because our Life of Grace here, and of Glory hereafter, are owing to the Saerafice of his Death as their procuring emile. Tis true that both our Holiness and Happinels refpect Christs Meritorious Life and Death as their price ; but yet this neither comes up to the Lofuness nor exhanffs the fulness of that expression. He wour Life; much less is there my thing in this Glos that bears affinity to his living in us. The only sense which bears a proportion to the Words, is this, That'as Natural life proceeds from and must be ascribed to the Soulmas its fpring & principle 3 fo all spiritual Life is owing to Christ as immediately a ding us by his quickning Spirit. nofour feldes, faith the Learned Bishop Reynolds,

we are without firenge 3. Treatifes, without love, without life, p. 407. Idem. no power, no liking, no ibid. p. 144. poffibility to do good, nor or Obedience in was Tis Christ share flyengthens us, that wins us, that quickens at by his Spirit to his Service, Christ is the Principle and Fountain of Holines, as the Head is of fenfe or motion. And this he maketh to be one eminent part of the meaning of that place, He that buth the Son, bath Life; I Joh. 9.12 though Mr. Sherlock is not only pleafed to p.1 03. tell us that it fignifies no fuch thing, but treats those who do fo paraphrase it with words full of contempt and fcorn. But to refume what I was upon, forafmuch as no Vital Princis ple doth or can operate, but as it is at nited to the subject that is to be quickned by it; Christ being then the Principle of our spirituil life, there must be an Ulnion of Christ with us as the spring and foundation of his Influence upon us. No one thing can be supposed the principle and fource of life to another, without admir-

ting a previous Union between themai un

The third and last Argument whereby Mr. Shenlooks stroothefic of a Political Union may be combitted, and if I mistake not, titrerly defeated, is levied from the Pince ben and Bondy by which the Scripture coports Christ and Believers to be copulated and brought into cohelion one with another. As every Union implies fuch a Relation, in the virtue whereof there refulteth an Oneness between the connected Extremes so for as the Nature and Quality of the Unitive Principle or Comenties, fuch is the Genius of the Linionit felf, and of the openess that thereupon emergeth. Now by confulringate Scripture, which alone ought to regulate and bound our conceptions in the Matter before using we find the Spirit to be the Vital Ligature of the conjunction and doherence that is between Christ and Chris frians. The very Spirit that relides in Christ, being communicated to us, we do thereby in a fecret bur fublime and real manner become knit and ligu'd together. Adimation by one Spirits is both a nobler and firmer way of Union than. adhesion even by continuity of parts is. Non by the Spirit me are all Baptized into one Body I Cor. 12.43. And hereby me

hand that we dwell in Him, and He is us, namely by the Spirit which he bath given us, I Joh. 4 13. Hence as upon the one hand, If any man have not the Spirit of Christ, he is none of his, Rom. 8. 2. So upon the other hand, He that is joyned to the Lord is one Spirit, I Cor. 6. 17. I know that Mr. Sherlock glosseth both these Texts of our having

p. 172, 173. the same temper and disposition of mind which

Christ had, but most ignorantly as well as fallly. 'Tis true, fuch a temper and disposition of Mind as Christ had, is the fruit and effect of the Spirit of Christ, but it is no more the Spirit of Christ, it felf, than an effect is its own caufe, Qur having the Spirit of Christ is assigned as the cause of our having a Spiritual temper of mind, and I hope our Author will admit a cause and its effect to be diffinct and different things. The Spirit which we are faid to have, is the very same Spirit by which Christ will at last quicken our Mortal Bodies, and I suppose this will not be the produce of any temper or disposition of mind of ours, In a word, the whole context lyes in a direct repugnancy to our Authors paraphrate of Rom.

nom: 8. g. For that Hypothetical propoli-Christ, he is none of his, is an inference from the fore going words; if so be she Spirit of God dwell in job. And this Spirit of Christ is faid to be the Spirit of Him that raifed up felus from the Dead, V. 11. And to have the Spirit of Chrift, & the fame with being led with the Spirit of God, v. 14. This Spirit of Christ which Believers are faid to have, is the auro 13 modica, A Spirit it felf that beareth witness with our Spirits, that we are the Children of God, v. 16. and the Spirit that helpeth our Infirmities, the auro se widdua that maketh interdession for us, v. 26. All which lyes in a direct contradiction to Mr. Sherlocks Glofs. And whereas our Author objects, that what the Apostle calls the having the Spirit of Christ, v. 9. he exprelieth by if Christ be in you, v. io. and that this is no more than our being poffeft with the fame love of Virtue and Goodnefs which appeared so eminently in Christ's Treply, that though the having the Spirit of Christ, and Christs being in a Person be coincident ; yet 'tis most falle that we are to understand no more by chrift in you, v. 10. but a being poffest Tr2 with

with the same love of Virtue and Goodnels which appeared so eminently in Him. And my reason is, because the Apostle makes Christs being in them, the ground, principle and cause of their minds being connaturalized to Virtue and Goodnels. (for that is the import of those words, but the Spirit is Life inethe inward man is quickened and renewed) and furely to e-Stablish an Identity betwixt Causes and their Effects, is to impeach the first Principles of Science. And as for our Authors exposition of a Cor. 6.17. namely, That He who is joyned to the Lord is one Spirit, fignifies no more but our having the same temper of mind which Christ had; it is not only too dimininutive, and scanty a fense to bear a proportion to the words. but it is plainly contradictory to the scope of the Text, For not to infift upon the word wixioueros, which we render joined, though it be a very emphatical Term, importing no less than such a near and close conjunction between Christ and Christians, as is between things which are firongly cemented and glewed together. Not yet to dwell upon the in the un is one spirit, though it be the highest phrase in the stores and treasuries of language

to express an intimous conjunction by. I shall only take notice that the Apostle having afferted, v. 13. That our Bodies are the Members of Christ, and having fubjoyded by way of inference from thence, that we ought therefore by no means to take the Members of Chrift, and to make them the Members of an Harle. He gives this reason for it, v. 16. because whosoever doth so, becomes one Body with her, and for cannot be One with Christ, those two lying in a direct repugnancy the one to the other. So that now I argue, if the Union berwixe a Man and an Harlor, in the virtue of which they are one Body, import more then meetly alikeness of Temper and Moral Disposicions, as furely it doth, forasmuch as there may be a similitude in sensual propentions and inclinations, where the becoming One Flesh through Carnal Conjunction interposeth not; Much more doth a Believers being one Spirit with the Lord, imply a higher kind of Union than an affinity of Dispositions. For this being it which the Apostle setteth in opposition to the former, it must at least bear a proportion to it in respect of neerness of cohefion, although through being compared

Pared to it as an oppositum, it can have no agreement with it in its Principles, Bonds and Media. I shall only add that the Affinity between our Authors paraphrase, and that of a certain Section Sec

Ita sum spi- cisian upon the place, situm seu animum cum Domino conjungit, thor imbib'd the Gloss
dem cum ipso
dem cum ipso
den cum

gendum tradit; sic amici dicuntur sidem, eer unum, anima una, propter constantem concordiam, amorem & perfectum consensum. Schlichting.

Bur to refume what I was upon, namely, that the Spirit being the Wincolum and Ligament by which we are united to Christ, our cohesion therefore to Him must be somthing more than a Political Relation. That Believers are inhabited and actuated by the Spirit, is a Truth which the Scripture gives Testimony to in an builded places. Nor is he only present in the Hearts of Believers in respect of that New Creature, Divine Nature, and Spiritual Being which he hath wrought in them, but even summediately also. Thus the

the Ancients in a manner unanimously Out teriente you mapinos aporador i doud de de de Le tomal the sty y property 24 , & sour operato present The Spirit is not only in Believers now as beretofore, meerly by his operations, but he exists and dwells in them as it were ofter a Substantial manner, faith Nazianzens talen fulle aven d'en ins myde dire ougapoins beige In elem anorary horaste; He knits es ta hime felf by a hind of Immediate contact, while he maketh us partakers of the Divine Nature, faith Cyrillus Alexandriam. Non per grattam vifitationis & sperationis fed per ipfam prafentiam majeftatis; atque in vafa non jam odor belfami, sed ipfa fub-Stantia facri defluxit unquenti, faith Aufined He who defires tooknow the Harmony and agreement, as well as the fende of the Fathers in this mare the manifest I bus ter may confult Perenting De Trinit lib.8. wholenears it at large. 11548-14 15 6 6 114 Andifrapy have a mindal goods of to understand the Opinion of the Schoolmen concerning is, they may advile with Rujande Trinitate de 109. Scots D. Falq. 11.30 di 2051 Valentin 1. 2. di 81 413. and they will farishe them. This is all char Iviliall offer as prefent in opposition to Mrosberlocks Hypothefes, nor foodd I have

have faid to much; but that it is here where we have his most Herojck adventures, and where he feems all along to fpeak is strucing and standing on his tiproes! Tis here that he flings down the Gantler to all the World 3" and creads the Scape with no less state and majesty, than as if he intended to erect lafting Trophies to himfelf, for having baffled the received Opinion of the whole Chri-Rian Church. And tis here that most particularly I have accepted his Ohal-Lenge and bid him battel on his ground; and at his own weapons; and as to the iffue of the Encounter, I leave it to the Reader to pronounce betwist him and me. in This I do shim; that as I have not declined him in any thing wherethe feem'd to argue tike a Man and a Schollar, to I will begun pardon, if in some things I have forborn him and given back, forasmuch as I was not willing to be under the temptation of exposing him commuche And apon this very inducement, Tchoughtonce to have overlookt his Argument taken from the Nature of the Sactaments, which he brings in proof that all the Union between Christ and Christians is meerly political; but upon

fecond thoughts I am refolved to fay formething toit, least by being left in the way it thould put some to a stand, though it should put none to a recreat. We have already encountered the fame forces in another field, and being defeated there, there is the less likely hood of their flanding it long out here. As we have difabled this Medium from ferving our Author against the Immediate Union of Christ with Believers, fo we will now venture to fee what ffrength is in it against the common Opinion of the Chriffian Church about the Nature & quality of the Union that is between Him and brehem Now I take it for granted fays he, that there can be no better way townderstand the Nature of our Union with Christ than to confider the Nature of those Sacnaments which were designed as the Inframents and figns of our Union with Him , and if we will take that account the Scripture gives of them, all the Union they fignific, is a publick and visible profession and our Fried in Christ and fub . mom jection to Him as our Lord and p. 185, Saujour, and a fincere conformi-362 3186. by of our bearts and lives to the le inda. Nature and Life of Christ. Thus Baptism

is a publick profession of the Christian Balit gion, that we believe the Gafpel of Ghrifts sing sown his Authority, and submit

p. 184, to bis Government, And the

182. Lords Supper is a Federal Rite sphich answers to the Feasts or Sacrifices under the Law, whereby we renew our Covenant with the Lord, and wow obedience and subjection to him, &c. For answer: Baptism and the Lords Supper being Ordinances instituted by Christian a Habitude to the whole renour of the New Covenant, as it mutually obligerh both on Gods part and ours; accordingly they may be confidered, either as they respect us, or as they respect God who hath instituted and ordained them. to As they respect us, they are both Symbols of our Profession, and solemn engages ments upon us to Duty. As they respect God who hath appointed them, they are representations of the mercies of the Covenant and Ratifying feals of it. Bucto speak a little particularly to each of them. & Finft to Baptilm, Baptilm, as it is the outward way and means of our Initiation into the Lord Jesus Christ, and of our matriculation into the Catholick Visible Church, fo it is the great representation

of the inward walting of Regeneration. and of our being renewed by the Holy Ghoft ba The effection of the Spirit, being often likened to the pouring forth of water, (See 1/4,4,3,4,5. Berk. 36.19,26,27. Foto 3 9 Feb. 9.28. Heb. 10: 25.10 So in Baptifm it is most excellently fignified and repreferred. The Spirit, faich Dr. Patrick, du bas sonsikede is very well fignificatiby Aqua Geniwater, for as the clounf talis, p. 31113d cob opmifieth from filth, to obunded a forthe Spirit of God is the (and ifier of Gods people parging and cleanfing their hearts from all impurities. Now the Spirit being no otherwise the spring and principle of all our Sanctification, but as he is the Bond and Pincalum of our myflical Union with Christ, out of whole fulness we receive all the Grace which we are made parrakers of therefore Baptilm being a representation of the effusion of the Sphir, it is alfourn adumbration of the Union which we plead for. 219. As to the Lords Supper As the Lords Supper is a wifible Symbol and Badg of our abiding in Christ, into whom by Baptism we were initiated, and an obligation to all the Duties of growth, and progress in Christianity; fo it is really exhibitive of

Christ

Christ to us, and a representation of our Spiritual Union with Him. As the Bread and Wine could not in any congruity of . freech be called the Body and Blood of Christ if they were not exhibitive of them; fo our eating his Flesh, and drinking his Blood in a Sacramental fenfe, can fignifie no less than our being spiritually, incorporated with him. The Cup of Bleffing, faith the Apostle, which we blefs, is it not the Communion of the Body of Christ: I Cor. 10. 16. And as by one Spirit we are Baptized into one Body, fo we are all made to drink into one (pirit, 1 Cot. 12.13. Our very Author tells us, (not aware that thereby he overthrows his whole Hypothe (is) that the Lords Supper is a (piritual feeding on Christ, an eating his Flefb, and drinking his Blood, v. 84. which fignifies the most intimate Union with him, that we are Flesh of his Flesh, and Bone of his Bone, Eph. 5. 30. The Apostle, in the place that Mr. Sherlock refers to, doth in way of illustration of the Union between Christ and Chiffians, allude to the Onenels which was between Adam and Eve. Now that was greater than the Onenel's between any other Husband or Wife in the World,

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World, for the was not only of the lame specifick Nature with Him, and knit to him in a Matrimonial tye by God himself, but she was extracted and formed out of his very Body, and so is the fitter. Symbol of the Intimate Union that is between Christ and Believers. And thus I hope, I have not only wrested this weapon out of Mr. Sherlocks hand, but struck through his cause with it.

6. 13. It being acknowledged on all fides, that there is an Union between Christ and fincere Christians, and it being now declared and made manifest what it is not; I might here wind up without proceeding any further, or undertaking to assign the true and just Notion of it. Nor is Religion exposed by our affirming some of its Mysteries to be incomprehensible. Our Reason fails us when we attempt to give an account of our felves, and the obvious phanomena of Nature, and therefore we may well allow it unable to explain things which lye at a vafter distance from it, and to which it bears less proportion. If neither the Nature of God, or of our Souls, or of Matter (of whose Existence we have the

the most scientifick evidence years to be comprehended by our narrow and that low Intellects, why may we not justifie the belief of fuch things, of wwhole Truth and reality the Scripture inferious us, though we cannot conceive the manner how they are mor indeed how they can be And if men will not be ralk'd and huff'd out of the perfuation of thefe things of whose Existence their Senses and Reasons ascertain them, though they cannot answer all the difficulties they are accosted with in their enquiries about them wmuch les will Christians be Hector'd out of the belief of the De Carines of Faith, because of the Britanglements which attend the conception of them. 'Tis the Nature of Faith to embrace things upon the alone Tellimov of God, though it understand nothing of the Mode and Marmer how they are. The highest affurance of the reality of any thing, is Gods affirming it, and what he afferts we are with all reverence to affent to its Truth, though we can frame no adequate Idea of it, nor fathom it in our conceptions. To bring down the Do-Carines of Religion to the Model of Reafon y is wholly to overthrow belief, and to

to pay so more respect to the Authority and Testimony of God chan we would to that of a Worm like out felves! wilf there were no obscuring and difficulties in the Notions of Gospel-Truths, where would our februifion and Humility be. which are the qualifications that do most recommend us to God, and upon this account especially, because they prepare the Mind for Faith, and give check to all bold and curious enquiries of Tis esough that we can by rational proofs demontrace the Bible to be the Word of that God, whose Veracity is proportionate to his Sapience, and both of them infinite o nor is it needful that its Do-Orines should further adjust themselves to our Understandings - And indeed as to the Doorine we have been difcourfing, not only the Aposle styles it a great Mustery, but Christ himself feems to adjurn the perfect knowledg of it full the glorified flate. At that day ye fall know that I am in my Father, and you in in me, and I an you, Joh. 14. 201 affet feeing the Holy Ghoft hath been pleased nor paly to affert an Intimate Union between Christ and Believers, but hash condescended to illustrate it by so many fimi-

fimilirudes; and feeing many things that are Mysterious and unsearchable till God reveal them, are afterwards of no difficult conception, providing we regulate our apprehensions of them by the Word, I shall therefore, having arraign'd and overthrown the falle Notions of this Spiritual Union, venture to affign a true, and I hope also an Intelligible Notion of it. Now this I shall attempt by these feveral fleps and degrees. The The highest and closest Union is between those things that are actuated by one Spirit dwelling and moving in them. Adhesion of parts is not so noble an Union, as information by one and the same Spirit. If the vegetative juice be precluded admiffion into any branch, it is no longer in a proper sense United to the Root, norwithstanding its Physical continuity to the other Branches. When the Animal spirits forfake any Member in the Organick Body, it is immediately as if it were not knit to the Head, though it remain not only connected to the adjoyning parts by Muscles and Sinews, but ligu'd to the Acropolis by Nerves and Arteries. The strictest and most proper Union is that which emergeth from actuation by the

the fame fairle. Tis this that renders the inferior Members as much coherent with the Head as the superior are, because they are all acted by the fame Animal fpirits, which as shey are prepared in the Brain, to they have their flux thence to all the Regions of the Body, and their toflow back, thither again. Thus the foul shough the keep her refidence for investige, is really joyned to all the Body, because of the commerce that is netween the Head, where her Imperial Courties and the rest of the Members, through the windry of the Animal formiss advecthings at the greatest defrance, and between which there is no physical continuity, may be assed by the Camer Spirit, providing the be immense and iofining. That Spirit, who through the Infinite perfection of his Effence is every whore, may both inhabite and produce fimilar pperacions in those subjects chattere locally differe the one from the other. Thougha Finite spirit capnot at the same sime influence and and diffrince and diffrant Sphinois if there be not either a comingity or a contiguous nels between them I we t an Infinite Sprin may and you Tis Chaift as Mediator that Believers are United to.

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The Mystical Union is between Him and Believers, as he is a Middle Perion between Them and his Father. Our Mo ral Linion with the Father in way of complacential love, is through our Spiritual Union with the Son by the renovation of the Holy Ghoff, 4. The Holy Ghoff did in a lingular manner operate upon, and relide in the Humane Nature of Christ Though Christ was Holy by Effence, in respect of his Divine Nature, yet he was Holy by Confectation and Unction with the Spurit in respect of his Humane. Though it was only the Son that did at same our Nature into laballence with himlelf, yet it was the Spirit that politively adorned and furnished that Nature with Grace. Tis true, it is not of easie apprehention how the operation of the Holy Ghost should interpole in the fame perion between the one Nature and the other, but it is as true that we have it plainly affirmed in the Scripture, which is the highest allurance we can have of any thing. Its one of the deep things of God, which we ought to lubrait to with an humble Faith, and not to enquire afeer it with a prefumptuous boldness. The Testimonies to this purpole are many,

but I shall only refer the Reader to two or three, with 11. 1, 3. Foh. 3,34.

Lek 4. 1. Sthly. The Holy Gholf is
the Immediate Renewer and Sanctifier of the Elect. All the laying Illumination, all the Golpel conviction, all the Viral quickening, all the Regenerating Virtue that we come under, at any time have, or are made the Subjects of, they are from the Spirit of God and the Efficacions subjective operation of the Holy Ghoft in and upon us. Our birth and progressin Holinels, are to be afcribed to Him as the Efficient Cause and hamediate Worker. Tis for this Reason that the Third Person in the Trinity is to frequently styled. the Holy Spirit; For that Title doth non lo much refer to the Effential Purity of his Nature, as to the fauctifying operations which are assigned to him in the Oeconomy of Mans Redemption. hall not now divert to the proof of, 'ris enough that the Scripture bears witness to the a thousand places; nor can the con-rary, Opinion be elbouled and allerted, without a Virtual renduncing the Golpel-othly. Tis from, by, and through Jetus Christ as Mediator that the Spirit, whether it be with respect to his immediate

feifure of us, and dwelling in us, or with reference to any offis faving operations, is given to, and bellowed upon us. As God hever dispensed any Orace to the Sons of Adam but in, and by the person of Jefus Chrift 3 as the Mediator and Head of the Church; fo the Community on of the Spirit, who is our Immediate Sanctifier, is from and through Christ. His Spirit he is, by Him he is promifed, His bodily absence He supplies, and of His fulness He takes and communicates to us! Te have received an untion from the Holy one, Eith the Apolle, & Fohis! 20. Though the giving the Spirit be afcribed to the Father, as He with whom the Authoritative difposure and appointment of all Divine extrinsick operations lodg; wet with respect to Immediate Mission, his fending is attributed to Christ, whose Spirit upon this account as well as others He is called. Hence the Ancients Style him Vicarium Christis the Vicar of Christ, and Vis Picaria, the power by which he is prefent to our fouls. Spiritus nos Christo confibulte, she Spirit buttons us to Christ; that I may use Tertallian's phrase. The Holy Ghoff hip plies Christ's place here in the World, (660)

(118,61) in us, or with drive of the Lord Jefus Child and through him the Lord Jefus Child is present with his Church till the confammation of all things, and by Himbe dwells, and walks in his People. The Spirit is Christs purchase for his People, and his Donative to them. The Holy Spirit was given to Christ as a reward of his Obedience and Death to be byhim communicated to men. Jefus Christas Mediator is Authorised by the Father to dispense Grace to whom he will. 7dy. Through the communication of the Spirit from Christ to us and immediately upon his taking the possession of us, the Name of Chrift, the Seed of God, and a wital living principle comes to be formed in us For though the Donation of the Spirit to us, and his possessing of us, precede the Geniture of the New Man in priority of Nature, forasmuch as the Cause must be conceived before the Effect , yet the inhabitation of the Spirit, and the production of a New Great ture and spiritual Being in us, are perfectly fimultaneous as to time. Now through the formation of this Seed of God in us, we become partakers of the faine foiritual Nature that Christ was. We do hereby not only bear the Image of Uu 3

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the Heavenly, but are changed into the Jame Image. Thus is Christ formed in us. And this New Spiritual Being and Internal power becoming incorporated and made One with our fouls, it is as a Vital Form in Us. And as this bia avois, doth by transforming the foul, attemper it to universal Obedience; lo one of its first operations, is an exercise of Faith upon Jefus Chrift. And this being that which entitles us, in a peculiar manner, to fresh communications of Grace and supplies of the Spirit of Jesus, as well as that which interests us in his meritorious Righteoulnels, we are therefore not only faid to live by Faith, but Christ is faid to dwell in our bearts by it. Thus by the guidance and conduct of Scripture, we are by thort steps, and Regular Ranocinations, arrived at such an Idea and Nouon of Believers Union with Chaft, as is both plain in it felf, and easie to be understood, providing that men be not obstinate against Evidence. Nor have I wrested or suborned any Sacred passage to give Testimony in this cause, all I have made use of, being such as volunraily offer themselves without any force or differtion pur upon them. And for fuch

fuch as are mustred against us, I have either gain a them back to our fide, for thewed that their Teitmony dorn no ways oppole what we plead for. Were I now fure that my Reader would not tite all might draw out this difcourfe to a greater length; but as I have not the confidence to entertain Guelts longer than Pean afford them entertainment worthw of them, fo I am not fo diffingenuous as to tiearmen with words, when thoughts and material remarques fail. If after all this which I have taid, any than Aill be found quarrelling at the United lighteness of Believers Union With Chill, Takink we may justly either complain of their perverteners, or blame their Hebetude. To fuch as are not refractory to Scrip-ture-Light, and to the eafie deductions which our Intellectual Faculties in their Rational exercise do draw from Revelation, there is enough faid to make it underitood; & as for others, I leave them to the punishment of their own obstinacy, Instead therefore of filling up pages by producing Tellimonies of Ancient & Modern Divines, or of calling in the Authority of the Church of England, I shall thur up all with a few passages out of Dr. Uu 4 Patricks

Potrick's Menfa Miffixa. And this Little rather do, being inforth'd that the Opinion of this Dr. weighs more with Mr. sherlock, than either the Canon of a Convocation, or the Decree of a General The Paffages (with which Council. much of what I have delivered, is not only coincident in fenle, but in words) are thele, As the highest and closest Union is that which is made by one 100. Spirit and Life moving in the whole; fo the Union between Christ and his Members is by one Life. As things at the greatest distance may be United by one Spirit of Life actuating them both, fo may Christ and we, though we enjoy not his bodily presence. Although Christ, in regard of his corporal presence, be in the Heavens, which must receive him untill the time of the restitution of all things, Ad. 3.21. Tet he is here with us always, even to the end of the World, (Math. 28. 20.) in regard of his boty Spirit working in us. p. 102. he is sensible of all our needs, and by the Vital Influences of it in every part, he joynes the whole Body fitly together, fothat he and it make one Chrift, I Cor. 12.12. And that this Union is wrought

by the spirit ( which every one christis bath dwelling in him, (I Cor. 6. 17. Rom. 8.9.) the next (v. 13.9 will tell you we are Raptifed two one Body by one Spirit. This Soiri is always needful, being that which maintains our life. It is the very bond and ligament thattyes is to Chrift. For our Union is not only fach a Moral Union as is between Husband and Wife (which is made by love) or between King and Subjects (which is made by Laws) but fuch a Natural Union as is between Head and Members, the Vine and Branches, which is made by One Spirit or Life dwelling in the whole. Chrift, in regard of his corporal presente, Le ell sherine of the relucion of all cliences

esten to the send of the World (Math.
28.20) in 38,812 of bill lab

and by the kira and Lind LAT our needs.

Look be lookes the whole Bas hily together a court of the hold had a make one Chief, a Co. Serve, but this is now and be

## TO THE PROPERTY OF THE PARTY OF ERRATA

I find upon a Review of these Shears, that feneral Er rons and mistakes, and those of divers kinds have crept into them. Some of them are only Liccal or in Pointing; others like in omission, addition, and transpassion of Words, and each fore I have collected a few by way of instance, and for the rest, being such as will not minister trouble to an Intelligent Reader, I leave them to his Candor to mend.

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